

Thank you for downloading the book from the free electronic library RoyalLib.ru

All books by the author

The same book in other formats

Enjoy reading!

Savely Dudakov.

**"The History of a Myth: Essays on Russian Literature XIX-XX
bb**

Saveliy Dudakov

THE HISTORY OF ONE MYTH

Essays on Russian literature of the 19th-20th centuries.

MOSCOW "SCIENCE"

1993

INSTEAD OF A FOREWORD

The work of S. Dudakov is an extensive study devoted to the history of social thought and literature in Russia in the 19th-20th centuries. The topic chosen by the author has not previously been considered by historians as a whole - only individual essays from a particular period or characteristics of individual authors are known. However, there was no general picture of the development of anti-Semitic "thought", and this is already a considerable merit of S. Dudakov. Leon Polyakov's four-volume study "The History of Anti-Semitism" is a purely historical work, it does not at all compete with the work of S. Dudakov. In addition, S. Dudakov gives, although concise, detailed and accurate characteristics of a number of interesting authors. These include Przhetslavsky (the pages dedicated to him are wonderful), N.Ya. Danilevsky, Y. Brafman, B.M. Markevich, Sun. Krestovsky, S.K. Efron-Litvin, S.A. Nilus and others. Each of these authors deserves serious study, no matter how vulgar and absurd his ideas and theories are. S. Dudakov, as a rule, knows how to present views hostile to him with amazing composure, balance and logic. The fact that each of the named authors -

the villain, on whose conscience the pogroms and camps that turned out to be the result of seemingly abstract reasoning, the reader learns from a strict historical narrative: the author does not impose his emotions on him, does not allow himself ironic or contemptuous expressions. But we remember little about some of them or know about them from other, deceptive contexts. So, for example, Boleslav Markevich as a novelist and anti-Semitic writer is completely forgotten. The Brief Literary Encyclopedia (1967) reports that he denounced the leaders of the liberation movement, viciously bullied Saltykov-Shchedrin, the populists, Turgenev, wrote anti-nihilistic novels where positive heroes

they turned out to be monarchist-aristocrats... It is clear that in Brezhnev's time the word "Jew" was under an unspoken ban; however, the information about Markevich produces an almost comical impression: it turns out that the word "anti-Semite" is inapplicable in relation to Markevich. But this is its main property! Markevich is known in the history of Russian literature due to the fact that A.K. Tolstoy considered him his closest friend and wrote him many highly meaningful letters. S. Dudakov rightly notes that A.K. Tolstoy was unpleasant about his friend's racism. It is characteristic of the morals of the last century, however, that ideologically irreconcilable opponents could maintain friendly relations, respect and even love each other.

In general, S. Dudakov analyzes the views of Russian writers well, even wisely, without agreeing with the generally accepted assessment of their attitude towards Jews. His analysis of the poem by A.S. Pushkin's "Black Shawl" is convincing, as is the analysis of "Taras Bulba" by N.V. Gogol...

(From a review by Professor Emeritus

University of Paris E. Etkind)

The work was carried out at the University of Jerusalem under scientific supervision

Professor Iliyahu Serman and Professor Benjamin Pincus

INTRODUCTION

Despite the many facts established by modern science of borrowings from Western European sources (de Mousseau, Joly, Drumont, Goedsche, etc.) and the presence of direct plagiarism (according to P.N. Milyukov, about 40% of the text)¹, aspects of historical and literary origin on Russian soil, the "Protocols of the Elders of Zion" have not been studied at all.

The wide dissemination of the "classical" work of S. A. Nilus in the modern (especially Arab) world and the resuscitation of the ideas of the "police" work in the so-called anti-Zionist works of Soviet authors determine the specific goals and objectives of this study, dedicated to one of the most modernized theories

misanthropy.

Perhaps, at the basis of the political science myth-making of today's anti-Semites, one can distinguish two streams of differently directed and therefore not comparable historical and literary traditions.

On the one hand, the "plagiarism" of Nilus is declared "original" precisely because the emergence and formation from the end of the 18th century is completely ignored. the myth of the "Judeo-Masonic conspiracy" in the literary writings of Russian "patriots".

On the other hand, focusing the reader's attention on the Western European parallels of the "protocols" makes it possible to declare them almost a generally accepted doctrine that does not require additional evidence of the existence of such a "Jewish" conspiracy against the whole world.

Thus, understanding the actual Russian nature and genesis of the "Protocols of the Elders of Zion" seems to be the most important scientific problem in the history of anti-Semitic ideas. That is why the author does not offer another bibliographic index to determine new datings of the publications of the "Protocols" or extracts and quotations that allow us to establish "authorship", but a purely original concept of the messianic-fictional development of anti-Semitic ideas in Russia, the natural "crown" of which, in contrast to lampoons and pamphlets of European writers of the 19th century, became the "work" of S.A. Nilus, who won the "minds and hearts" of the era of totalitarian states and

genocides.

Undoubtedly, thanks to the numerous revelations of the falsification of S.A. Nilus in the works of Russian critics of "The Protocols of the Elders of Zion" (P. Milyukova, V. Burtseva², Yu.

Delevsky³ and others), as well as in the work of the French scientist Rollin⁴ and, especially in the fundamental research of N. Kohn⁵, the "police" origin of the "Protocols of the Elders of Zion" is beyond doubt. However, in connection with the little-studied problems of the emergence and development of anti-Semitic ideas in Russia and with the sufficient "forgottenness" of Russian anti-Semitic fiction of the second half of the 19th century. (B. Markevich, Vs. Krestovsky, N. Wagner and many others) and the first quarter of the 20th century, the question of the genesis of the "Protocols of the Elders of Zion" was resolved eclectically and ahistorically.

As a result, a situation was created in which the principles of literary historicism were consigned to oblivion. But it is well known that, for example, Shakespeare's borrowing of plots from Danish or Italian chronicles did not make his works either "Danish" or "Italian". Therefore, Shakespeare scholars, quite rightly, sought answers to their questions in the history of English literature, and not in foreign "sources."

The situation is approximately the same with the question of the Russian nature of the "Protocols", the answer to which should be sought not in the works of D. Ratcliffe or M. Joly, but in the memoirs of O. Przhetslavsky and the novels of Vs. Krestovsky, because the geopolitical ideas of "Pan-Germanism" and "Pan-Slavism" were a consequence of real historical events, the focus of which was Russia's "confrontation" first with France and then with Germany in the middle of the 19th century, which by the end of the century was transformed into a "confrontation" between Orthodox and "messianic "elected" Russia Jesuit-Catholic – Masonic-Republican – Jewish-capitalist Europe.

The triumphant expansion into Europe of a purely Russian interpretation of the "Judeo-Masonic" conspiracy turned out to be a consequence of the Bolshevik revolution, which, borrowing the messianic-geopolitical "role" of Russia (by that time having become the USSR), could not but lead to a new confrontation between the "prison of nations" and Europe .

Thus, the concept and proposed philological analysis with the widespread use of historical and fictional material, little known even in the circles of narrow specialists, the logic of the historical and literary sequence of works of forgotten authors of the last century and an essay on the work of modern Soviet writers (naturally, the volume of scientific work did not allow mentioning all the authors and all works)

constitute the methodological basis of the study.

The author paid special attention to the historiographical analysis of works containing, to one degree or another, definitions of not only the "Jewish-Masonic conspiracy", but also a purely imperial attitude towards the Jews of Russia. At the same time, relying on the works of L. Polyakov⁶, the author presented the "Russian" genesis of the "Protocols" as the most important component of the process of formation of Judeophobic ideas, and the literary experience of the creators of memos, reports and denunciations, as well as the penetration of such views into fiction, associated with certain characteristics of a specific historical and political situation.

It should be said that the study of this problem was based on a chronological description of facts and phenomena that naturally determined the stages of work and chapters of the study:

- 1) socio-political thought of the late 17th – early 19th centuries. and the origin of ideas about the "Judeo-Masonic conspiracy" in Russia;
- 2) ideological and fictional presentation of anti-Semitism in Russian literature of the second half of the 19th century;
- 3) "documentary" and "factual" testimony of "physiological essay" of the 70-90s of the 19th century;
- 4) the revolutionary situation in Russia and "protective" literature;
- 5) "The Protocols of the Elders of Zion" in modern totalitarian societies.

Of course, an essay on anti-Jewish literature of the 11th-15th centuries, as well as a story about Masonic literature in the era of the formation of the Russian Empire, are a necessary and logical introduction to the topic, and a socio-ideological analysis of the "creativity" of Soviet anti-Zionist authors sums up the logical development of the myth of "worldwide Jewish conspiracy."

ANTI-JUDIAN LITERATURE OF ANCIENT Rus'

Anti-Jewish polemical literature (polemical in the religious, not national sense) arose in Rus' almost immediately after the spread of Christianity. The "import" of Old Bulgarian and Greek (Byzantine) literary samples contributed to the rapid development of imitative and compilative genres, which ultimately resulted in chronicle writing, and then apologetic collections.

The Christianization of Rus' "in the Byzantine manner" was supposed to make Russian scribes want to substantiate the "grace" of enlightenment.

At the same time, unlike the era of early Christianity in the Western and Eastern Roman Empires, in which the apologists of the new teaching had to face strong opposition from the guardians of the "law" (remember that the first propagandists of Christianity came from the Jewish environment), Rus' not only was not familiar with Jewish tradition, but also poorly represented the Jews themselves⁷.

This was precisely the reason for the emergence of anti-Jewish ideas abstracted from reality in ancient Russian literature: Jews did not threaten either proselytism (prohibited among them) or a sufficient demographic presence (the Jewish colony in Kyiv at the beginning of the 12th century was small in number, and therefore not competitive)⁸. So the Kiev pogrom of 1113 and the subsequent "decree of the princes" under Vladimir Monomakh on the expulsion of Jews from Kievan Rus should be considered primarily a Christian (i.e. religious) act, and not an economic-political (i.e. anti-foreigner): "If God loved you and your law, would you not have wasted food on foreign lands too?"⁹.

Chronicle writing in Ancient Rus' undoubtedly arose from acquaintance with foreign samples. So, talking about Yaroslav Vladimirovich, who loved to read books "in the night and in the day," the chronicler noted that the prince "collected many scribes and translated them from Greek into Slovenian letters. And copied many books..."¹⁰. A special place among the "many books" was occupied by the "Chronicle" of John Malala (I?) and the "Chronicle of George Amartol" (?), which consisted of a short introduction and four parts.

The "Chronicle" of Malala was later recognized as "pagan" (hence its later name "Hellenic Chronograph"). However, its first part turned out to be a kind of introduction to the Old Russian list of the 13th century, known as the "Archive Chronograph". Perhaps the compiler of the "Archive Chronograph", pursuing anti-Jewish goals and placing "Hellenic" history next to Josephus Flavius's "History of the Jewish War", knew the opinion of the compiler of the so-called "Hellenic and Roman chronicle", for whom pre-Christian history was "like a whore tangle of words".

The situation was different with the "Chronicle of George Mnich" (Amartola), which in many ways became a model for Russian chroniclers when compiling Russian history. Combining different layers in the narrative: historical descriptions of events, philosophical and theological reasoning, episodes of monastic life and all kinds of "evidence" (proof of the truth) of the Christian faith, the "Chronicle of Amartol" became "the main source of chronicle writing."

Many stories about miracles in the Chronicle followed a traditional plot pattern. At the same time, it is characteristic that between pagans and Jews there was usually an equal sign, as a result of which the "savior" from troubles (diseases, dangers, disasters) was always a true believer, i.e. a Christian who performs a miracle and thereby converts the "deluded" to his faith.

There are also frequent disputes about faith in the Chronicle, in which the winner appears to be a Christian who performs an "ordinary miracle." So, for example, in the story about Bishop Sylvester

it is told how the Jew Zambria, wanting to prove the power of his God, pronounces his name into the ear of a bull, which was "held by many men, already tied everywhere, fierce and very great," after which the bull immediately "succeeded and vzry velmi and, eyes having destroyed it, you will die." Sylvester, in the presence of Caesar, accuses the Jew that the death of a bull is not evidence of the omnipotence of the name of the Jewish God, for "the devil is the name of the ox that has been killed," but in the name of Christ the dead bull will be resurrected, and he, "raising his hand to heaven, made a prayer with tears... speech: "I call on Your name before all people, Christ..." The bull immediately comes to life, and the Jews immediately ask to baptize them. This is what "great joy" was revealed, since the "God of the peasants" is great.

In another story, a certain "Jew", a glassblower, learned that his son with "Christian children went to their church and ate, and the Father, bread ...", "threw him into a burning glass cave." However, knowing the "possession of the youth" of her fanatical husband, the boy's mother enters the oven and brings the boy out of it, alive and unharmed, because "the wife of no one... come and put out the fire...". The Tsar sentences the glass blower to death not only for his cruel treatment of his son, but also for the refusal of a fanatical Jew to convert to Christianity¹².

It is easy to see that such stories were supposed to confirm the final victory of Christianity over the children of the "slave law", i.e. Jews. This is precisely the pathos of The Chronicles of Amartol. Therefore, the appearance in Rus' from Byzantium of "many books", which were created during the early spread of Christianity in the pagan world, one way or another provoked among Russian neophytes an interest not only in the biblical history of the Jews, but also in the history of the death of Israel and the destruction of its statehood. At the same time, there was a negative attitude towards everything "Jewish" (Old Testament)

original.

V.M. Istrin noted: "The polemic against Jewish teachings should have taken place in Ancient Rus'. True, the Jews were not particularly inclined to promote their teachings; however, the Khazar Kagan in the 8th century adopted the Jewish religion and, according to the chronicler, Khazar Jews sent to Prince Vladimir ambassadors with a proposal to accept their faith... Whether any Greek anti-Jewish treatises were translated into the Slavic language in ancient times (XI and XII centuries) remains unknown. In ancient Russian literature there was one such treatise, namely "Conversation of Gregory of Omirite with a Jew." Yervan", attached to his "Life"... In addition to this "Conversation", another treatise was known in ancient Russian literature - "The Life of Jacob the Jew", containing a debate between the baptized Jew Jacob and other Jews, also baptized, but by force, and therefore doubting on the truth of the Christian faith. The debate took place in Carthage in the 7th century, during the reign of Heraclius. But it is also unknown when this monument was translated. Finally, in the manuscripts there is a collection of the Words of John Chrysostom against the Jews, known under the name "Margarit", but the place and time of the appearance of this collection also remains unknown."¹³ Let us note that before 1113 the "Initial Chronicle" had already been compiled, which included the "Legend about the baptism of Rus"¹⁴, and the scribes were well aware of the "Word" of the first Metropolitan Hilarion ("On the law given by Moses and on the grace and truth of Jesus Christ")¹⁵. Moreover, the first crusades, which ended in 1099 with the "liberation" from the Muslims (but not from the Jews) of Jerusalem, apparently contributed to the spread of the theory of the final "rejection of Judaism." Only in such a context of historical events and the monuments of ancient Russian writing that have reached us can we explain not only the pogrom in Kyiv, but also the emergence of anti-Jewish literature in provinces remote from the Jewish diaspora. It is no coincidence that it was after 1113, that is, after the expulsion of Jews from Kievan Rus, who "along with others began to migrate to the Rostov-Suzdal land, and when describing the funeral of Andrei Bogolyubsky (1175).) the chronicler already mentions Jews"¹⁶, the first, actually anti-Jewish, narratives appear - "Explanatory Paley" and "Archive (or "Jewish") chronograph" (XIII century).

V.M. Istrin, noting that the compiler of the "Explanatory Paleia" showed "great

erudition and the ability to use it with great skill for one's specific purpose," he categorically believed (despite the fact that "we have no documentary data for this") that the reason for the appearance of "Explanatory Paley" was "spiritual and religious excitement that arose in environment of Jewry" (the expectation of the coming of the Messiah, for example), which could spread to Christians: "Together with foreign merchants, Jews penetrated into Rus' from Germany... One cannot deny the possibility of the emergence of some sect among the Jews, which could be inspired by the hope of restoration previous meaning and the coming of the Messiah... Jews could reveal such a mood in their relations with Russian people... Among bookish people, this mood was supposed to cause opposition, which was expressed in the composition of special works of a clear anti-Jewish character."¹⁷ Thus, the reason for the appearance on In Rus', anti-Jewish literature was, according to the scientist, a "spiritual and religious arousal" of the Jews themselves.

However, the genesis of the apocrypha seems to indicate something else: "The first beginnings of many apocryphal legends lie in ancient Jewish traditions, which, having arisen in ancient times, first passed from one generation to another through oral transmission, and then were collected in various Jewish books; from Jewish books and legends, apocryphal tales then passed into Christian books and mainly into works of ancient Greek and Byzantine writing; from Byzantine writing they spread throughout all the countries of Europe... When explaining... biblical tales, the compiler of the "Palea" dwells mainly on those places that corresponded to his. The main task is to show that the Old Testament was a prototype of the New Testament, and to expose the Jews who did not believe in Jesus Christ: this is the main idea to which all interpretations and reasoning in the "Palea" are reduced. Therefore, it is quite rightly called "Genesis interpreted by the Jews"... In such explanations, appeals to the Jew are constantly made, often with sharp reproaches and denunciations... Looking at the various lists of the "Palea", we find... that all appeals to the Jew... are also found only in the "Revelation of Abraham", "Testaments of the 12 Patriarchs" and in "Ladder" (i.e. in the most ancient Byzantine sources. – S.D.); but in other apocrypha there are none at all. On this basis, one can think that all the apocrypha were included in the "Paleaia" already in later times by copyists."¹⁸ So, a reference to some eschatological sentiments among Jews in the 12th-13th centuries, which caused the anti-Jewish pathos of the "Paleaia", which is based Still, the Byzantine-Greek sources were unfounded.

The Jewish-Christian struggle, contrary to the opinion of V.M. Istrina was not so much connected with "vital needs that arose, obviously, under new circumstances"¹⁹, but with the awareness of one's own history and one's own significance in it, for only if God's grace through the "rejection of Judaism" was accepted by Saint Vladimir, it should be considered that "God's chosenness" became an attribute of the Orthodox Church: "Apocryphal tales could not have been more suitable for the main goal of the Palea - to show the transformative meaning of Old Testament events; most of them arose from the idea that the Old Testament was an image of the New Testament, and consist of a comparison of Old Testament events with New Testament ones... Much more adapted to the main goal of the Palea is the Testaments of the 12 Patriarchs... The Testaments are inserted: in the Palea "after the story of the death of Jacob... Appeals to the Jew and indications of the prophetic meaning in the words of the patriarchs are not inserted in all the "Testaments", as one would expect, in accordance with the character of the "Palea", but only in four testaments - Reuben, Simeon, Levi and Joseph; but these addresses and instructions are quite large, composed quite skillfully and therefore can hardly belong to a simple copyist of the Palea. It may very well be that the "Testaments" were included in the "Paleaia", if not by the compiler himself (i.e., the Byzantine author. –

S.D.), then its Slavic translator and editor (i.e., Bulgarian scribe - S.D.)"²⁰. Let us give several examples from the indicated "Testaments": "Understand, O Jew, that Reuben has kindly pointed out that the apxiepe of Christ, who for all death, after Leugia, became the apxiepe... that your sons with you will perish in debauchery, that is, because they have not known the Son of God and

having become corrupted among the nations, they will commit injustice in Levgia. that is, Jesus Christ, according to the Levkite word, came to be. And the Jews also killed him with a copy. but they will not be able to resist Levgia. like the army of the Lord fights. get to know the Jew. The Lord's army is considered improbable because they resisted the Lord. on the cross nailed by the will of the sufferer. put him in the grave with a seal. but also with the whole seal preserved by the present, he rose from the grave without decaying, in the same way he said: it is not possible... you are cursed, for okor and diarrhea and for reproach, leaving your nature in all tongues... you are cursed, but you remain in unrighteousness, for this sake in moukou you will be judged by the speech... and you will separate yourself from untruth and being his son and pleaser. look the same way as before"21.

Connected with this circumstance was the struggle for the canonization of the "Baptist of Rus'" as a saint, which especially manifested itself from the late 30s of the 11th century, "after the establishment of the Russian metropolitanate in 1037, when the Greek metropolitan arrived in Kiev, and with him, of course, the whole Greek clergy"22. Therefore, any possible claims of the "damned Jews" to preserve the truth of the faith according to the Old Testament were, from the point of view of the ancient Russian scribe, not only anti-Christian, but also anti-Russian.

At the same time, the shadow of the Mongol-Tatar invasion looming over Rus' and the tangible state fragmentation and disunity were those realities of life that had to be compared with the biblical history of the once powerful and "chosen by God" people.

Be that as it may, the anti-Jewish pathos of the Tolkovaya Palea stimulated the consolidation of the Russian nation on the basis of Christianity, whose victory over the "damned" proved the advantages not only of the new faith over the old, but also established the continuity of symbolism and prophecies in the new "God's chosen" people. Apparently, these considerations brought to life "somewhere in Lithuania"23 the "Archival (or "Jewish") Chronograph," and after it a small compilation known as "The Words of the Holy Prophets" with "traces of the Western Russian language."

At the heart of one of the phenomena of anti-Judaism in Christian literature was the substitution of the content of ancient Hebrew concepts - "son of man" ("What is man, that You remember him, and the son of man, that You visit him?" - Ps. 8: 5) and "anointed one" = "savior" ("the anointed one will perish" - Dan. 9: 26) into "New Testament" ones with evangelical definitions.

Therefore, on the one hand, the Old Testament provided numerous "proofs" of the truth of the New Testament, for in the "Pentateuch" (), the Prophets" () and the "Scriptures" () numerous uses of the concepts "son of man" and "savior" allowed Christian ideologists to assert "originality" of the Gospel image: "Judas and others like them are crooked"). You are ashamed of both whores and your destruction. Bokhmita is a believer, Moses is very clear about the third word, God created Adam in the image of G-d... see how the three words are already flying... many words to you. and the power has not been comprehended... Hear, then, how from time immemorial the s[y]n and s[y]h lived the creation"24, and on the other hand, the refusal of the "damned" to accept Christianity was interpreted as a "mortal sin", the punishment for which was the "rejection of Judaism": "The word of the Lord did not confirm it. and d[u]h[o]m ost all their strength, you see the Jew, as you point out to the godly d[a]v[i]d... We are much clearer We preach to you that in three parts there is one Divinity..."25.

The coexistence of diverse expectations of the "coming of the Savior" among Jews and Christians could not but lead to the opposition of the Jewish "Mashiach" to the Christian "Messiah." The apocalyptic image of the "false prophet" perishing along with the "scarlet beast" eventually turned into the image of the Antichrist.

The dualistic idea of "Christ - Antichrist", as the eternal confrontation between Good and Evil, one way or another contributed to the fact that the true (naturally Christian) Savior was contrasted in early Christian teaching literature with the "false prophet" -

Jewish Mashiach: "just as we, according to Danilov's saying of the same Sp[a]s, come to the bliss, and the first time you will come like dew on the rouno, and you will dwell in the maiden

outrobow. and he was born and called his name I[is]s Sp[a]s. You are a Jew who wants to give birth. Whatever name you call it, I won't say it. az same rŷkh. and I will lead you). What do you expect, Mashika is his name, the destined Antichrist, and will he be born? and be born in Kayarnaoum. and that Mashiaak, the main Antichrist, whom they expect, should be placed with three m[e]s[i]ts. and enter into the world. and people start mouchiti. and beat up many who believe in the Holy Trinity..."26. Such a contrast between the Christian Savior and the Jewish "Antichrist", first recorded in the "Izbornik of the 13th century", ultimately determined the contrast between the "former" people chosen by God - "From [ra]l he did not know me" - to those who truly believe in Him ("but we knew him from afar before God"). Therefore, the logical conclusion of such a contrast could not help but become an indictment: "resolve the pagans and defeat him polyjut pyrst. defeat him the essence of the Jew"27.

The further history of Russian literature was closely connected with the early anti-Judaic monuments of ancient writing, for it was they that served as the basis for the fight against the "Judaizers" and provided examples for the ideological battles of the schism with adherents of church reforms28.

In the course of historical development, the center of Russian statehood moved from Kyiv to Moscow. The rise of the new "mother" of Russian cities required, in turn, ideological justification.

The well-known formula "Moscow is the third Rome," mentioned in the letters of the elder of the Pskov Spaso-Eliazar Monastery Philotheus to Grand Duke Vasily III (XV century), turned out to be insufficient; it was necessary to prove the kinship of Orthodox Moscow to the "chosen people" and approve the transfer of God's blessing to the Russian people.

This, let's say, very difficult task was solved in Russia not without the help of enlightened Little Russians who went through the school of Jesuit colleges, who created a new myth, based on the idea that "Mosoch, or Mezekh, the sixth son of Japheth, grandson of Noah, is the father and ancestor of all the peoples of Moscow, Russian, Polish, Volyn, Czech, Masovian, Bulgarian, Serbian, Karvatsky, and all, as long as there is a Slovenian language, which is the forefather of Moses Mosoh, the Muscovite peoples, is marked (i.e. mentioned. - S.D.) and Josephus in Antiquities, that Moscow received its name neither from the river nor from the city of Moscow, but the river and the city received the name from the people of Moscow, that this name is Mosokh... all the ancient historians of the Hebrew, Chaldean, Greek and Latin and the newest Mosokh, Moscow, the forefather and the regions of that name, in many places constantly and clearly understand that the third brother of Lech and Czech, Rus, is the true heir of the Mosochs from Japheth..."29.

The author of this myth of the 16th century. was Matvey Strykovsky. Then in the 17th century. a graduate of the Kyiv Theological Academy, deacon of the Serf Monastery on Mologa, Timofey Kamenevich-Rvovsky, added to the "history": "Mosoh Japhetovich, the sixth son of Japheth, our ruler and first prince, came to the great country of Scythia and this land of ours, so called, to the place of this settlement Moscow, on the same land we now live... This river then existing without a name, which was from the beginning, he Prince Mosoh, upon his arrival and a beautiful and beloved settlement, called Mosokh Prince by his name, himself and his wife, the beautiful and amiable princesses, called And so, by the addition of their general names, our prince Mos and his princess Kva the red... This same Mosoh was the prince of Moscow and our first-born and first father, not only to the Scythian-Moscow-Slavic-Russian people, but also to all our native states. many..."30. Here Timofey claimed that Mosoh named the second river, Yauza, after the names of his children - his son Ya and daughter Vuza.

Numerous legends about the origin of Moscow from the son of Yaphet Mosoh were collected by the author of the Synopsis, Innocent Gisel, in 1674 in the first educational book on history, which, due to its popularity, survived until the middle of the 19th century. about thirty publications. However, in other pre-revolutionary publications on the history of Moscow there are

references to the "genealogy" of Moscow and the Moscow "people" from Jewish forefathers.

One of the most interesting religious and cult movements in medieval Russia was the "heresy of the Judaizers," the first representatives of which arrived in Rus' in the retinue of the Lithuanian prince Mikhail Olelkovich and completely "dissolved" in the Russian environment. The "Judaizers" undoubtedly included the intellectual elite of that time. In Moscow, its leader was an outstanding diplomat who visited Western Europe, and a writer (probable author of the famous "The Tale of Dracula, Voivode of Volosh"), clerk Fyodor Vasilyevich Kuritsyn. The clerk himself died on the eve of severe repressions (apparently around 1500), and his brother, also a clerk, Ivan Vasilyevich Kuritsyn-Volk, was burned in 1503 with other heretics³¹.

The movement of the Judaizers was brutally suppressed and one can hardly doubt that the cruelty of Dracula, emphasized by the author of the story about the Voloshsky governor and making his name a household name, was inspired by real images of that barbaric time. However, despite all the persecution, the heresy of the Judaizers did not disappear: after almost three centuries it was discovered in Voronezh, Tambov, Oryol, Kursk and other provinces of Central Russia.

Moreover, the Judaizers of the early 19th century. insisted on a continual connection with the Judaizers of the era of Ivan III (which was noted by researchers of heresy). So, N.N. Golitsyn considered heresy an echo of the distant times of Skhariya, "the legends about which were hidden somewhere among the people"³².

The fight against the "Judaizers" was primarily reflected in the bans on "useless" books, among which were many monuments of ancient Russian literature of the 13th-14th centuries. It is no coincidence that Ivan the Terrible, in his message to the Stoglavy Council, called for the purity of Christian teaching to be protected from the "destructive wolf and from all the machinations of the enemy," demanding conciliar decisions against the reading and distribution of "ungodly," "heretical," and "renounced" books³³.

This "protective" function was also intended to be carried out by a grandiose event, begun by the Novgorod Archbishop Macarius back in the late 20s of the 16th century - the compilation of the "Great Menaions of the Chetiy". Almost simultaneously with the work of Macarius, the so-called "Facial Vault" appeared, which included in its composition "The Jewish War" by Josephus, and the "Chronographic Explanatory Palea", which included one of the editions of "Solomon and Kitovras".

It can be stated that from ancient Russian anti-Jewish literature to various collections and chronographs of the 16th-17th centuries. Those writings were included that were subsequently used more than once against the "Judaizers" and were then reinterpreted in anti-Masonic and anti-Semitic literature.

Consequently, the so-called "evangelical" anti-Semitism (meaning the religious "rejection of Judaism"), in the context of the fierce struggle of Russian Orthodoxy against the heresy of the Judaizers, turned out to be the breeding ground within which "ideological anti-Semitism" could arise, caused by the appearance of foreigners in the political life of society³⁴. Moreover, the presence in Russian medieval writing of examples of anti-Jewish polemics largely contributed to the "continuity" of ideas about the "people rejected by God," which always found application in the era of revolutionary reforms and reorganizations.

PENETRATION OF FREEMASONRY INTO RUSSIA AND ANTI-MASONIC LITERATURE OF THE 18TH CENTURY

In the history of Russian culture, as noted at the beginning of the 20th century. one of the researchers, there is no more complex and confusing problem than the question of the origin and distribution in

Russian Freemasonry³⁵.

In Russia, Freemasonry appeared almost immediately after it took shape in the "correct forms" in the West and one of the first lodges was created in London (1717). Let us remember that at the end of the 17th – beginning of the 18th centuries. In Russia, at the invitation of Alexei Mikhailovich and Peter I, a huge wave of foreigners poured in. Naturally, the luggage of the "technical personnel" included not only professional literature, but also books on philosophy, history and mysticism.

In 1689, the forerunner of Professor Schwartz and Novikov, the German mystic Quirin Kuhlman, appeared in Moscow. He was born in Breslavl, in the family of a merchant. Since childhood, distinguished by increased religiosity and, according to him, constantly overcome by visions, Kuhlman devoted himself entirely to religion. He received his education at the University of Jena at the Faculty of Law, and then continued his studies in Leipzig.

Already in 1674, under the influence of the classic works of J. Bohme, he published the book "Neubegeister Bohme" ("Resurrected Bohme"), in which he argued that true knowledge is acquired by a person not through science, but as a result of religious self-improvement. Being a harbinger of the imminent death of the existing churches and prophesying the advent of a New, true "Jesuit Kingdom", replacing the sinful "Western Babylon", Kuhlman tried to preach in Holland, but was soon expelled from Leiden. It is possible that at the same time he became acquainted with the teachings of Sabbatai Zevi: at least in 1678 he ended up in Constantinople, where he intended to convert local residents to Christians of his "own kind" and where, apparently, he met one of the secret emissaries Sabbateanism - Abraham Kunki³⁶. Missionary activity in Turkey ended relatively successfully - after corporal punishment (October 1678), he was expelled from the Ottoman Empire. Traveling around Europe, Kuhlman met the son of Moscow colonel Otto Genin, and then at the end of April 1689 he came to Moscow. It was from this time that the activities of a resident of the German settlement acquired important significance for the history of Russian Freemasonry.

Kuhlmann's teaching was of a sharply social nature, approaching the primitive communism of the Anabaptists, because, as he believed, with the establishment of a new order, "there will be no kings, kings, princes and nobles, but everyone will be equal, all things will be public and no one will call anything their own." ...³⁷. Kulman and his admirer and like-minded Moscow merchant Kondraty Norderman, following the denunciation of Pastor I. Meinecke, were taken into custody, and then under torture they showed that if they caused harm, the wrath of God would break out over Moscow. Kuhlmann's works and Boehme's theosophical books were subjected to examination: the commission included pastors Meinecke and Vagetsir, Jesuits Tikhonovsky and David. Without any intervention from the patriarch or representatives of the Orthodox clergy, both "heretics" were sentenced to death and burned on October 4, 1689. Kuhlman's last words were: "You are just, great God, and Your judgments are righteous, You know that we die without guilt"³⁸.

In Russia, execution by burning was not used often, but, despite such a terrible punishment, Kuhlmann's followers were still found among the residents of the German settlement for a long time³⁹.

Almost immediately after the death of Kuhlman, along with handwritten translations of mystical-hermeneutic writers, translations of the works of "one like the saints of our father Jacob Behmen" appeared⁴⁰. And one of them (in an abbreviated form) - "The Great Science of the glorified and blessed by God Raymond Lull" - was compiled by the Old Believer Andrei Denisov⁴¹.

An ancient Masonic legend claims that already during the reign of Alexei Mikhailovich, the future famous associate of Peter I and Field Marshal General Yakov Zillimovich Bruce (1670-1735) created the first Masonic lodge in Russia. One of the historians of Freemasonry published a translation of an unknown German manuscript signed "Karl L...r", which stated the following: "Count Bruce... was one of the highly initiated (Hoher Eingeweihter) Masons and deeply and fruitfully penetrated into the secrets of the Masonic order. Together with

Thus, he possessed deep and thorough knowledge, evidence of which can probably be served by the writings and notes left behind him, which, under the curses of the curious, are kept sealed in the Imperial Academy of Sciences. Bruce also had information about the laws of nature and their spontaneous actions, and he compiled a calendar, whose weather indications, or rather predictions about natural events every year for a whole century, apparently come true exactly, as has been verified in recent years of the past century by those individuals who had the opportunity to see this calendar... This knowledge of the laws of nature gave Bruce the opportunity to prove to Peter the Great that nature has greater powers than is usually assumed; so, being on his deathbed (Bruce died after Peter, and not vice versa! - S.D.), Bruce asked Peter the Great that if the emperor found that his life could still be useful, then the emperor would order, when he died, rub him with one of the liquids he had composed, and when this was done, this liquid had such an effect on the deceased Bruce that he began to come to his senses and speak his tongue. But since Peter the Great was content with this and the rubbing was stopped, death naturally followed."⁴²

Other legends date the emergence of the Masonic lodge to the last years of the 17th century. (i.e. by the time Peter returned from abroad). And one of the anti-Masonic (and anti-Petrine) legends claims that Peter himself was initiated into the Freemasons by King William III of Orange⁴³.

The anti-Masonic legend considers Franz Yakovlevich Lefort (1656-1699) to be another influential person who allegedly did a lot for the penetration of Freemasonry into Russia. He not only contributed to the European education of the sovereign, but also "pulled" Peter into the Masonic lodge, and then, thanks to Lefort, the emperor even established the Masonic order named after St. Andrew, in which distinctive colors were adopted for the habit of persons with different degrees⁴⁴. Moreover, sometimes in versions of the same legend it is stated that Peter was initiated into "brothers" almost by Christopher Wren himself or Wren, the famous founder of modern English Freemasonry: in the lodge of the order in the last years of the 17th century. the master of the chair was Lefort, the first overseer was General Patrick Gordon, and the second was the king himself⁴⁵.

A.N. Pypin believed that only in 1717 Peter I brought from his travels the status of a Masonic lodge, which he then founded in Kronstadt⁴⁶. The activities of Peter I were highly valued in the Masonic lodges, and for a long time they performed the "Song to Peter the Great" by G.R. in honor of the sovereign. Derzhavina.

At the same time, the first documentary evidence of a Masonic lodge in Russia dates back to 1731: in this year, the Grand Master of the Grand Lodge of England, Lord Lovel, appointed Captain John Phillips as provincial grand master of "all Russia"⁴⁷. Ten years later, a talented general, a Scot in Russian service, James Keith (1696-1758), who later became a Prussian field marshal, was appointed to this position.

The outstanding personal qualities of his younger brother, hereditary Lord Marshal of Scotland, George Keith, are described in the memoirs of V.A. Nashchokin, a contemporary and colleague of James Keith⁴⁸.

James Keith received his appointment from the hands of his brother John Keith, Earl of Kintore (John Keith, earl of Kintore). According to some information, as reported by A. N. Pypin, in 1731 he founded the first lodge in Moscow, and according to others, in 1732 or 1734 in St. Petersburg⁴⁹. James Keith was the first to accept Russians into Masonic lodges, which earned him the grateful memory of his followers: his name was preserved in one of the Masonic hymns of that time⁵⁰:

Illuminated by the light
Keith resorted to the Russians;

And inflamed by zeal
The sacred fire was lit here.

He built the Temple of Wisdom,
Corrected thoughts and hearts
And he confirmed us in the brotherhood.
Kate was the image of that lady,

Bright koya sunrise
Radiant Queens
Heralds the coming into the world.

The opportunity to travel abroad allowed Russians to join Masonic lodges abroad: a Masonic diploma as a merchant, merchant, or nobleman opened the door to many influential people. It must be said that sailors constituted a special category in Masonic lodges. T. Sokolovskaya gives a list of members of the Masonic lodge "Neptune" in Kronstadt (1781), among which are the names of the famous admirals A.G. Sviridov and S.K. Greig, as well as the future admiral A.S. Shishkov 51.

Membership in the Masonic lodge often served as the basis for suspicions of treason and espionage. In 1747, the case of Count N.A. Golovin, the first freemason from the Russian nobility, who was arrested on suspicion of relations with the Prussian king, arose. He was interrogated in the secret chancellery by A.I. Shuvalov, and on behalf of Empress Elizaveta Petrovna it was announced to the defendant that although she "has good reason to doubt his actions," however, "out of her natural generosity and compassion for Golovin's youth, she hopes that he will continue to will be corrected" 52.

About belonging to the "Freemasonic Order" and about other members of the Order, N.A. Golovin testified during interrogation that "he lived in this Order, and I know that Counts Zakhar and Ivan Chernyshev are in the same Order, but I don't know other secrets, as shown in the printed book about the Freemasons" 53.

Anti-Masonic writers claim that one of the first Freemasons in Russia was Prince A.D. Kantemir, a writer and diplomat, who lived most of his life abroad and died in Paris. Antioch Cantemir was friends with prominent freemasons Voltaire and Montesquieu (whose book "Persian Letters" he translated into Russian). As B. Bashilov noted, Kantemir was not only an ideological Westerner, but also a "denier of Russia" 54.

In 1750 there was a lodge "Modesty" in St. Petersburg, and in Riga in the same year there was The Northern Star Lodge was founded.

In 1757, M. Olsufiev, apparently following a police investigation by the head of the secret chancellery A.I. Shuvalov, compiled a memo in which he named the names of 35 members of the lodge known to him and highly assessed the activities of the Freemasons: "Every rank of people who want a lodge will deign at different times, through occasions, seeking out his comrades about it to assure the above-mentioned with clear evidence that it is nothing other than the key of friendliness and brotherhood, which has to endure immortally forever, and thus deigns those who have visited their community with what is called enlightenment."55.

According to M. Olsufiev, members of the Masonic lodges included: three princes Golitsyn, Prince S. Meshchersky, R. I. Vorontsov, writer A. Sumarokov, historian I. Boltin, founder of the Russian Volkov Theater, page-chamber Peterson, officers of the guards regiments (Preobrazhensky and Semenovskiy), representatives of the Cadet Corps, the dance master of the Cadet Corps, musicians and even one commoner - merchant Miller 56.

For the Russian government, which was constantly afraid of conspiracies (however, at that time it itself often came to power as a result of conspiracies), Freemasonry could not help but seem dangerous. An even stronger strange innovation with special rules and incomprehensible

secret rituals frightened the uneducated Russian man in the street, who saw a heretic and apostate in the Freemason. It is not surprising that in the Russian language it was at this time that the word "farmazon" appeared, which became synonymous with general atheism and freethinking.

In the syllabic verses entitled "Explanation of a somewhat famous accursed collection of Freemasonry cases", compiled within the monastery walls, the most absurd accusations are made against Freemasonry, with extreme bitterness against the "Antichrist slaves" 57:

Freemasons recently appeared in Russia
And they create laws that are almost obviously demonic,
They need to insidiously weave different manners,
To lead to the Antichrist from the faith of Christ...
They bring you to the head of their society,
Then they lead him into chambers that are dark from him.
Where anyone wants to be in this sect suffers different passions,
Which, they say, is not without misfortune.
They run out from everywhere, tear the body with tongs,
All his blows are crushed with swords and knives.
The dead rise from their graves, gnashing their teeth,
The murins, seeing this fishing, are all splashing their hands...
Nothing else, a free mason in Russian.
It is proper for you, Masons, to be called a mason.
In lawlessness, the temple was anointed perfectly.
Babylon of fornication, city of all filthiness,
In which the Antichrist has a throne, like slaves are faithful,
You arrange it and take hope from it
All sorts of joys in it to get clothes.

In the notes of G.R. Derzhavin there is a remarkable episode indicating a negative attitude towards the Freemasons in the general population.

When Derzhavin decided to go abroad in 1763, he wanted to turn to A.I. Shuvalov for help. At that time, the poet and nobleman lived with his aunt - "a woman who was intelligent and pious by nature, but unenlightened in the age of that time, who considered the Masons who appeared in Moscow at that time to be apostates from the faith, heretics, blasphemers devoted to the Antichrist, about whom incredible fables were divulged that they were in absentia several thousand miles away they are killing their enemies and similar nonsense, but Shuvalov was recognized as their chief commander..." 58. She opposed her nephew's wishes.

One of the accusers of the Masons was, in all likelihood, Archimandrite of the Trinity-Sergius Lavra Gideon Krinovsky, whose sermons read by the archimandrite in the 40s were published 59.

But, of course, more famous in exposing the Freemasons was the opponent of Peter's reforms Arseny (in the world - Alexander) Matsievich, who headed the Rostov diocese in 1742-1763. He was strict with his subordinates, did not tolerate dissent, stood in opposition to the secular authorities, ignored the decrees of the Spiritual Regulations and defended the idea of restoring the patriarchate. For "perverse and outrageous interpretations of Holy Scripture," he was brought to the spiritual court in 1763, exiled to one of the Revel monasteries and died in the casemate of the Revel prison, where he was kept under the name of Andrei Vrel 60.

Finally, mention should be made of the third inspirer of the "anti-Masonic opposition", Bishop of Sevsky and Bryansk Kirill Florinsky (or Fliorinsky), a Little Russian, like

Matsievich. Although he had a number of virtues that brought him the well-deserved respect of I.I. Betsky and D.M. Golitsyn, he brutally persecuted the Old Believers, was autocratic with his subordinates and entered into friction with secular authorities. After numerous denunciations, the Synod removed him from his post and sent him "to rest" in the Kiev-Golden-Domed Monastery.

Naturally, this stern man, who also fought against superstitions and folk customs, was a zealot of Orthodoxy and an implacable enemy of Freemasonry 61.

Let us note that the persecution of Freemasons began during the reign of Catherine II, although the Empress was not a consistent and principled opponent of the "free masons" (for example, she supported the Polish Freemasons, since they were the conductors of Russian politics in her time 62).

In 1785-1786 she writes several comedies in which she denounces Freemasonry: "The Siberian Shaman", "The Deceiver" and "The Seduced". In fact, the main reason for the empress's anti-Masonry was the strict connection between Russian and foreign "brothers", and in the era of the French Revolution it could not help but become "dangerous" for the Russian state. Catherine II closely followed events in which the Freemasons played an important role. Her plays became a challenge to all of Freemasonry. They, according to A. Semeka, were the most substantiated anti-Masonic works in all Russian literature 63.

It is known that the Empress was familiar with two German works that pursued opposite goals: the apologetic book by G. E. Lessing "Ernst and Falk. Conversations for Freemasons" (1778) and the comedy by J. V. Goethe with a sharply critical coloring "The Great Jacket" (1791) 64.

It seems doubtful that Catherine wrote the first polemical treatise directed against the Freemasons in 1758. More likely, something else: "The secret of the anti-absurd society, revealed to the uninitiated," with the warning "translation from French," appeared in 1780 (about the sale of the treatise in this year was reported by St. Petersburg Vedomosti). The treatise ridiculed the absurd ritualism of the Freemasons, their extreme mysticism and the "holy of holies" of the community - the sacrament of initiation and the presence of a certain "secret". Dividing the Masons into those who are deceived and those who deceive, Catherine clearly formulated the conclusion: Freemasonry exists to deceive others for the selfish purposes of its "masters," who use the naive faith of those around them in the omnipotence and providence of the order. These treatise ideas formed the basis of her comedies.

On February 4, 1786, the comedy "The Deceiver" (most likely written much earlier) was first presented on the palace stage. The hero of the play was the charlatan and swindler Kalifmalkzherston, in whom the audience immediately recognized the famous Cagliostro, who stayed in St. Petersburg with one of the "fiery" Masons I.P. Elagin and left the capital on October 1, 1779. The author's idea is surprisingly simple and moralizing: they come tricksters come to Russia and rob gullible Russian people. In a letter to Grimm, the Empress explained the reasons for her interest in comedy: "Firstly, because it amuses me; secondly, because I would like to raise the national theater, which, due to the lack of new plays, is neglected." 65. In the play "The Seduced" (apparently written in 1785), Catherine created an even more harsh and serious satire on the Russian "brothers". "Speaking surnames" characteristic of classicism (Vokitov – Volokitov, Radotov – from the French word radoteur (chatterbox), Bragin, Bebetov – reminiscent of Latin "bibere" (drunkard), Barmotin, Tratov, etc.), simple plot (love intrigue around the daughter Mason), accusatory speeches, not devoid of wit and vitality - everything this time completely hit the target. The exposure of charlatans and swindlers who came under suspicion of theft could not but sound from the palace as a warning to the Freemasons and, first of all, to Novikov.

Catherine did not touch upon the moral goals of the teachings of the free masons" (although she was familiar with them), however, seeing in everything and everywhere intrigues emanating either from the Prussian king or from Gatchina, she openly spoke out against philanthropic activities

with a hint at Novikov ("They secretly intend to establish various charitable institutions, such as schools, hospitals and the like, and for this they try to attract rich people to themselves"66), and against "Masonic" natural philosophy ("...he cooks gold, diamonds, makes metals from dew, from herbs who knows what; he strives to have meetings with who knows what invisible people, through various pranks and sheer childishness, at which the rational light of previous centuries and the present laughs ... " 67), and against immorality ("fell in the abyss... ascended to the heights... sat up to his neck in water... in the end got drunk... to the point of unconsciousness..."68).

The next year, another anti-Masonic play appeared - "The Siberian Shaman", perhaps the weakest in this "cycle". At the same time, it was in the last play that the empress's prosecutor's word was heard: the main fault of the Freemasons is not in fraud or lack of education, mysticism or vanity, their main fault is in the social harm that they cause by creating Masonic lodges and gathering members for crowded meetings. The empress's summary resembled an order for her subjects: "As they know for certain, if his teaching is not similar to the general establishment, then the one who brought the false teacher will also get it... if not directly, then at least in passing" 69.

Catherine's comedies were a great success. On January 10, 1786, she reported to Zimmerman: "Regarding the theater, I must say that two Russian comedies appeared here: one called "The Deceiver," the other "The Seduced." The first represents Cagliostro (whom I have not seen, as well as my wife him, although they were here) in his real form, and the other portrays those seduced by him. Our audience is delighted with these plays, which are really funny. I'm telling you this so that you know how we treat the Illuminati. "70.

On the advice of Zimmerman, the plays were translated into German by Arndt (according to A.V. Khrapovitsky, the translator received 300 rubles for the first play). Subsequently, Zimmerman and Lessing's friend Nikolai used images from Catherine's plays, and this makes it quite likely that J.V. Goethe knew them71. The campaign against the Freemasons in Russia ended with the trials of N.I. Novikov and A.N. Radishchev.

The history of Freemasons in Russia and the experience of anti-Masonic literature, subsequently combined with anti-sectarian research, became the main sources from which the creators of the "synthetic" myth about the "enemies of Russia" drew their "knowledge".

Masonic documents of the 18th century. do not contain any information about the attitude of the "free masons" towards the Jews. Moreover, the "resolution" of the Jewish question in the programs of Russian Freemasons, and even then only in terms of a general state reorganization, appeared only during the reign of Alexander I. Several general humanistic statements, such as "there is no Greek and there is no Jew" in the evangelical spirit, of course, do not give pictures of the actual state of affairs.

Undoubtedly, Masonic symbolism and a passion for mysticism on the part of adherents of various lodges contributed to the growth of interest not only in Jewish history and the Jewish language, but also stimulated familiarity with the numerous works of Jewish thinkers on kabbalism and "hermeneutics." However, among the statements of Russian masons of the 18th century. there is none directly related to Jews. Moreover, during his thirteen-year publishing career (1779-1792), N.I. Novikov published only one book relatively related to Judaism ("Collection of Useful Flowers"), since it contained Christian criticism of Judaism: "Golden Essay Samuel, Rabbi of Judah, containing contented and impartial evidence about Christ, on the Prophetic sayings and their actual fulfillment, and especially on the current state of the Jewish race and its various changes based on which the blindness of the Jews is exposed, in vain to this day awaiting the coming of the Messiah, and flattering themselves with the hope of being gathered back from all the countries of the world and returned with honor to Jerusalem." 72. It would seem that with such indifference of the Masons to the Jewish question, their ideological connection with the Jews is not only not provable, but also essentially meaningless. However, in the Russian crucible

In reality (not without the help of home-grown anti-Semites and alchemists), both “earths” (Masons and Jews) formed a monstrous alloy of the “Judeo-Masonic conspiracy.”

"The Pale of Settlement"

Let us recall that Catherine II had to resolve the Jewish question immediately after the successful conspiracy against Peter III; “On the fifth or sixth day after accession to the throne,” Catherine wrote in her autobiographical note, describing herself in the third person, “... appeared in the Senate... Since in the Senate everything is done according to the journal, with the exception of urgent matters, it happened Unfortunately, at this meeting, the first thing in line, while they were recording, was the project of allowing Jews to enter Russia. Catherine, who was difficult due to the circumstances at that time to give her consent to this proposal, which was unanimously recognized by everyone as useful, was brought out of this difficulty by the senator Prince Odoevsky. stood up and said to her: “Before making up your mind, would Your Majesty wish to look at what Empress Elizabeth herself wrote in the margin of such a proposal?” Catherine ordered the registers to be brought and found that Elizabeth, in her piety, wrote in the margins: “I do not.” I wish you benefit from the enemies of Jesus Christ.” Less than a week had passed since Catherine’s accession to the throne; she was elevated to it to defend the Orthodox faith; she had to deal with pious people, with the clergy, to whom their estates were not returned and who did not have the necessary means of living as a result of this ill-considered order; minds, as always happens after such a great event, were in great agitation: starting with such a measure was not a means of calming [minds], and it was impossible to recognize it as harmful. Catherine simply turned to the Attorney General, after he had collected the votes and approached her for her decision, and told him: “I wish this matter to be postponed until another time.” Thus, it is often not enough to be enlightened, to have the best intentions and the power to carry them out; nevertheless, reasonable behavior is often subject to reckless influences.”⁷³

N.N. Golitsyn and M.F. Shugurov believed that the note contained only, due to ignorance of Jewry, an abstract humanistic thought; I.G. Orshansky, Yu.I. Gessen and S.M. Dubnov pointed to the struggle between the conscience of an enlightened and well-intentioned monarch and the fear of the pious people and their clergy ⁷⁴. After all, quite recently, numerous sermons were spoken from the pulpit about “strengthening Gentiles” and, by order of the Synod, the Armenian churches in St. Petersburg were abolished ⁷⁵. So “Tartuffe in a Skirt”, which placed Russia “on the threshold of Europe” (Pushkin), sensitively grasped the need to postpone the matter until another time. That is why she noted the unanimity of the Senate, which allowed the admission of Jews to the empire, and the behavior of Prosecutor General A.I. Glebov, who acted in the interests of the state and understood the political limitations of the decisions of the previous empress ^{7b}.

Answering questions from D. Diderot on the history of Russia, its political and economic situation, compiled by the great encyclopedist in 1773, Catherine was forced to clearly formulate her understanding of the Jewish problem. Diderot asked: “The entry of Jews into Russia was prohibited in 1764 (the philosopher’s mistake - S.D.), then this prohibition was lifted. Are there Jews? If they exist... then under what conditions? Are they treated as to other foreigners? And approximately how many Jews are there? Catherine’s answer: “The Jews were expelled from Russia by Empress Elizabeth at the beginning of her reign, approximately in 1742. In 1762 there was talk of returning them, but since the proposal was made at random, the matter remained in that position; in 1764 Jews were assigned to the merchants (dýclarýs marohands) and residents of Novorossiia, beyond the Dnieper

(Borysthene). All of Belarus is teeming with them: three or four of them have long been in

St. Petersburg... They are tolerated contrary to the law: they pretend that they do not know that they are in the capital. However, letting them into Russia could bring great harm to our small traders, since these people attract everyone to themselves, and it could happen that upon their return there would be more complaints than benefit."77

The empress had a low opinion of the Russian merchants, and, as one of the researchers noted, the general level of merchants "was almost the same as that of the peasants: very few of them knew how to read, write and mechanically count on an abacus" 78, while another argued: " Our merchants as a whole were still too unprepared to turn into merchants, they clung tightly to their ancient customs and had no desire to change them for any foreign commercial regulations." 79. Consequently, speaking about the danger for the Russian merchants from enterprising and competitive Jews, Catherine answered quite honestly. (The Jews who lived in St. Petersburg, according to historians, were: Abram Peretz, Yehuda-Leib ben Hoax, or Nevakhovich, Rabbi Note Shklover and, apparently, his son, Reb Berel Shabses, or Berel Notkin 80).

Catherine herself used the services of Jewish doctors (for example, Mendel Lev treated her, Samuel Schwenon was a pharmacist, etc.) and bankers (Wolf), she also had Jewish contractors (Abramovich, "Jew David"81), and in 1764, seven Jews from Courland arrived in St. Petersburg - three merchants, a rabbi and his assistant, a butcher and his servant 82.

Despite the fact that in one of the first decrees sent to the Senate, Catherine called for attracting foreigners, "besides the Jews," 83, already in 1764 she drew up a cunning plan for the resettlement of Jews to Novorossiia. In April of this year, the Governor-General of Riga Brown received a message from the capital: "If several merchants of the Novorossiysk province are recommended from the Office of the Guardianship of Foreigners, then they are allowed to reside in Riga and trade on the same basis as merchants in Riga from other Russian provinces are allowed by virtue of the laws. Moreover, when their clerks, attorneys and workers are sent from them to New Russia, also for settlement there, then for their transportation and safety, despite the laws and faith, you will be given a decent escort and passports. Moreover, if there are three or four people from Mitau who wish to go to St. Petersburg for some demands made by the crown, give them passports without mentioning their nations and the law is not to carry out tests on them, but write only their names in the passports. "And in order to know them, they must have a letter from the merchant Levi Wulf, who is here, which they must show to you." And next to it is a note written by Catherine in her own hand in German: "If you do not understand me, then I will not be to blame for this; this letter was written by the chairman of the guardianship office himself; keep everything secret"84. Naturally, after this, representatives of the Jewish merchants appeared in Novorossiia, and already on May 2, 1764, David and Lev Bam 28 Bergers "and their comrades" entered into a contract with the treasury - their guarantor was the Governor-General of Novorossiia himself and, moreover, the freemason A.I. .Melgunov 85. Since 1775, Jews from Lithuania began to move to the Elisavetgrad province 86, and soon after the annexation of Belarus (i.e., after the next partition of Poland), Russia had to decide the fate of several more millions of Jews. In conversations with I.M. Dahl (the father of the future lexicographer), Catherine expressed completely "vegetarian" thoughts: "Not a single nation, whatever it may be, is excluded from obtaining citizenship; everyone is free to acquire it..."87.

However, in real life, the empress acted cautiously and sometimes conspiratorially. Thus, on February 8, 1785, by decree addressed to the Governor-General of Riga and Revel, Count Broun, she considered it necessary to populate the town of Shlok (modern Sloka) with merchants and townspeople, not excluding Jews. At the same time, the Empress, starting with this decree, di facto abolished in state office work the use of the word "Jew," which was offensive to Jews, replacing it with the word "Jew"88.

In accordance with the unspoken requirement of the Empress, this became mandatory for all Russian state acts. According to the imperial manifesto on inclusion

Belarus became part of Russia, all residents, "whatever their rank," were declared Russian subjects, enjoying the freedom to practice their religion and retaining the right to property. Although the legal status of Jews in the Russian Empire at the end of the 18th century. was quite difficult⁸⁹, but getting rid of the pogroms allowed the Jewish population to restore its numbers. At the same time, already in 1783, despite the resistance of the Poles, Jews took part in the elections of elders and members of courts. Catherine II supported equality in this matter: "If Jews, who have enlisted as merchants, by the voluntary consent of society, are selected for any positions in the highest institution, then they cannot be restrained from entering the positions actually assigned to them."⁹⁰ .

The mindset of Catherine II, who did so much for the Jews at the first stage of her reign, but before the French Revolution (i.e., before she defined the "Pale of Settlement"), may have been influenced by her favorite, His Serene Highness Prince Grigory Alexandrovich Potemkin (1739- 1791), an outstanding political and military figure, who was also distinguished by a religious tolerance that was rare at that time (he was friends with the Gablitz and Stieglitz families⁹¹, and in his retinue there were many baptized and unbaptized Jews, mostly army suppliers and informants). Carefully following the developments in the Ottoman Empire and expecting its end, he decided in 1786 to create... the Israeli regiment⁹². This little-known historical fact deserves special attention, especially since in the literary version it is known from the work of the historian and novelist N.A. Engelhardt (1867-1942), employee of Suvorin's reactionary "New Time":

"Now, gentlemen, I ask you to review the new Israeli Squadron that I have formed," said the most illustrious man and went to the scenery that stood at the end of the garden, depicting the hippodrome of the Byzantine kings. Behind it was a wide parade ground, strewn with sand, sufficient to produce the evolution of at least a whole shelf.

– What kind of Israeli battalion? - they asked in a whisper in the retinue of His Serene Highness.

No one knew. But when the battalion suddenly rode into the arena, without explanation, everything They realized what kind of army it was.

Potemkin came up with a unique idea - to form a regiment of Jews, which would be called the Israeli Cavalry Regiment of His Highness Duke Ferdinand of Brunswick, of course, if the Duke agreed to be the chief of such an unusual military unit.

For now, one squadron of the future regiment was presented to His Serene Highness. In lapserdak, with beards and sidelocks as long as their stirrups were short, crouched in fear on the saddle, the Jews presented a striking picture. A painful anxiety was visible in their olive-like eyes, and the long Cossack lances, which they held in their skinny hands, wavered and swayed stupidly, nodding their yellow badges in different directions. However, the battalion commander, a very serious German, who had spent a lot of work to teach some of the sons of Israel the art of horsemanship and military evolutions, commanded, and everything went in order according to the regulations.

The battalion was especially good when it galloped into the attack. Comical figures, with fluttering sidelocks and skirts, losing their stirrups and pantofles and galloping with spears at the ready, made the Greek woman burst into uncontrollable laughter, which was joined by the restrained laughter of the other ladies and the smiles of the gentlemen.

It seems that this is all the Serene Highness sought. He stopped the evolutions, thanking the battalion commander.

- It's okay, they already handle themselves well in the saddle, and if they learn a little more, they'll turn out "an excellent army," Potemkin said seriously.

And he began to develop the idea that when the Ottoman Empire was finally destroyed, Constantinople and the straits were in Russian hands, then Jerusalem would no longer be in the power of the infidels.

And then all the Jews should be deported to Palestine, since they are the source of only deceit in Europe. They will be reborn in their homeland. And so, in anticipation of this, the future Palestinian army is being prepared.

Mr. Zechariah Kleischbotham was completely delighted with this project and began to enthusiastically develop the beautiful and humane, as he put it, thought of the brightest."⁹³.

Despite the "wonderful" idea of the Lord, it seems that the comedy of the situation and the "artists" is tendentious, especially since, a short time after the events described by N.A. Engelhardt, "on the hills of rebellious Warsaw" the volunteers of the Jewish regiment of Berko Ioselevich proved their perseverance in the battle with Suvorov's soldiers - all Jewish volunteers died during the storming of the outskirts of the Polish capital Prague on November 4, 1794 ⁹⁴.

One of the first "Zionists" of the 18th century reports about the Israeli regiment. Prince Charles Joseph de Ligne (1735-1814), who was a friend of Potemkin and Catherine. He left interesting memories of his stay in Russia "Melanges militaires, historiques et litteraires", in which he dedicated the chapter "Memoire sur les Juifs" to Russian and Polish Jews⁹⁵. However, the premature death of G.A. Potemkin and the revolution in France prevented the formation of a military force in the Russian army part of the Jews.

The very fact is paradoxical that, having so sensitively felt the right of all Russian subjects to equal citizenship, it was Catherine II who established the "Pale of Settlement" in Russia, which brought so much trouble and grief to the Jews.

M. Paleolog, the French ambassador in Petrograd during the First World War, noting that "the Jewish question has existed in Russia only since the partition of Poland," argued: "Until that time, the Russian government did not pursue any other policy towards the Jews other than expulsion and oppression... But... Empress Catherine suddenly established... a harsh and oppressive regime, from which they have not yet freed themselves. By decree of December 23, 1791, she narrowed the zone of settlement, banned Jews from farming and drove them into the cities; , valid to this day, that everything that is not directly allowed to the Jews is prohibited to them. Such a manifestation of despotism and injustice, coming from the empress-philosopher, Voltaire's friend, D'Alembert, Diderot..., is somewhat surprising. Catherine II's hatred of the Jews is explained indirectly, but, a strong reason. The Empress hated the French Revolution, saw in it a terrible threat to all thrones and a criminal and diabolical enterprise. When in 1791 the French constituent assembly proclaimed the emancipation of the Jews and the recognition of their equality, Catherine II responded to this with a decree on December 23... Thus, ironically, the noble initiative of the French Revolution brought about at the opposite end of Europe an era of persecution that was perhaps one of the longest and most brutal that the people of Israel had to endure for centuries."⁹⁶

Notes

1 Quote by: Burtsev V.L. The Protocols of the Elders of Zion are a proven forgery. / Ed Oreste Zeluk, Paris, 1938. P. 132. From the interrogation of P.N. Milyukov: "Not only the historian... cannot... admit the authenticity of the "Protocols," especially after everything that has become known about their origin. Up to 40% "Protocols" is directly copied from Joly's French book." See also: Miliukov P.N. Preface. – In the book: The truth about the "Zion Protocols". Literary forgery. Paris, 1922. pp. 7-14.

2 See: Burtsev V.L. Decree. op. Compare: Bernstein H. The History of a Lie. NY, 1928; Bernstein H. The Truth about "The protocols of Zion". Introduction by Norman Conh. N.Y., 1971.

3 See: Delevsky Yu. Protocols of the Elders of Zion (The History of a Fraud): Publishing House "Epoch". Berlin, 1923.

4 C.: Rollin H. The apocalypse of our time. Paris: Gallimard, 1939.

5 Kohn N. Warrant for Genocide: The Myth of the Jewish World-Conspiracy and the Protocols of the Elders of Zion. London, 1970.

6 Cp.: Poliakov L. histoire de l'antisemitisme. Vol. 4. Emancipation and the Racist Reaction. Barcelona, 1986; Totalitarianisms of the 20th century: An outdated historical phenomenon? Paris, 1987.

7 See: Rozov N.N. Book in Ancient Rus'. M., 1977. pp. 73-75.

8 Although Nestor mentioned in the "Life of Theodosius" about the disputes of the "holy father" with the Kyiv Jews, it is unlikely that the colony of Jews from Khazaria was as numerous as D.V. Ainalov thought (cf.: History of Russian literature. Literature XI – beginning XIII century. Historical review. M.; 1941. T. 1. P. 15). Unfortunately, we do not have data on the size of the Jewish community in Kyiv.

9 Tale of Bygone Years // Monuments of literature of Ancient Rus'. M. 1978. XI – beginning of the XII century, p. 100.

10 Ibid. P. 166.

11 Quoted. by: Istrin V.M. Books of time and images by Georgy Mnich. Chronicle George Amartol in the ancient Slavic-Russian translation. Pg., 1920, T. 1. P. 337-338.

12 Chronicle of George Amartol... P. 426-127.

13 Istrin V.M. Essay on the history of ancient Russian literature of the pre-Moscow period. Pg., 1923. P. 214.

14 See: Shvartsband S.M. On the question of the sources of "The Tale of the Baptism of Rus'" // Russian Literature and History. Jerusalem, 1989. pp. 132-146. I thank S. Shvartsband for giving me the opportunity to use his materials on the history of ancient Russian literature.

15 See: Rozov N.N. Synodal list of works by Hilarion, a Russian writer of the 11th century. // Slavia 1963. Roch. XXXI. P. 141-175.

16 Istrin V.M. Decree. op. P. 218.

17 Ibid. P. 218

18 Porfiryev I.Ya. Apocryphal tales about Old Testament persons and events according to manuscripts of the Solovetsky Library. St. Petersburg, 1887. pp. 6-12.

19 Istrin V.M. Decree. op. P. 219. I.Ya. Porfiryev gives a number of examples of "blasphemy of the Jews" from the most ancient parts of the "Palea", most likely appearing in Rus' from Byzantine-Bulgarian sources: "I ask you, Jew..., hear you, Jew..., you are in the midst of the Jew's curse and the filthiness of the immortal, seeing the miracles and grace of the Lord ... and clench your eyes... hear the prophets and holy scriptures... keep your ears shut... but in everything you are like an earthly puppy, neither hear with your ears, nor see with your eyes, but only with your stomach and the same evil" (Porfiryev and Ya. Decree. op. p. 10).

20 Porfiryev I.Ya. Op. op. pp. 11-14.

21 See: Ibid. pp. 161-166.

22 Istrin V.M. Decree. op. pp. 130-131.

23 Ibid. P. 218. Compare: Peretz V. On the issue of Jewish-Russian literary communication // Slavia. Prague, 1926-1927. No. 5.

24 Paleya is sensible. According to a list made in Kolomna in 1406. M., 1892. P. 54-56.

25 Ibid. S. 2.

26 Polata kanigopisnaya. (Helena Watrobska) The Izbomik of the XX-th Century (God. Leningrad, GPB, Q.p. 1.18). Switzerland, 1986. P. 194.

27 Polata kanigopisnaya. R. 196.

28 See: Rumyantseva BC Popular anti-church movement in Russia in the 17th century. M., 1986. pp. 220-224. It should be noted that the greatest distribution in Russia of various lists of "Paley" that have survived to this day is observed in the 14th-16th centuries, i.e. just at the time of the emergence of the Judaizer heresy and the fight against it. See: Porfiryev I.Ya. Decree. op. WITH.

11-12. Note 1.

29 Quoted. according to the publication: Zabelin I. History of the city of Moscow, written on behalf of the Moscow City Duma. M., 1905. Part 1. P. 24.

30 Ibid. pp. 25-26.

31 See: Ilyinsky F. Deacon Fedor Kuritsyn // Russian archive. 1895. No. 2. P. 5-16. See also: Origins of Russian fiction. The emergence of plot narrative genres in ancient Russian literature. Ed. Y.S. Lurie. L., 1970. P. 362. An interesting description of the story given by Ya.S. Lurie: "The Tale of Dracula stood even further from the stencils of edifying literature." The author of the story, as if deliberately tried to ask his reader a riddle, introducing him to the main character story, which does not fit any unambiguous description. At the beginning of the story, he stated that the name Dracula means "devil" and that the "life" of Dracula corresponded to his name, it would seem that from the further presentation it became clear that Dracula fought against the Turks - a heroic struggle and undoubtedly deserving of the reader's approval, hated "evil" and, to fight it, established a fair and impartial court in the state, from which neither the rich nor the noble could pay off. And at the same time, Dracula committed countless atrocities, burned beggars, executed monks and dined among the stakes on which the "corpses of dead people" were decomposing. Talking about the treacherous murder of the masters who helped Dracula hide his treasure, the author could not resist condemning his hero and again reminded him of his similarity with his namesake devil. "(Lurie Y.S. Decree. op. P. 378).

32 Golitsyn I.N. History of Russian legislation on Jews (1649-1825). St. Petersburg, 1886. T. 1. S. 642. Modern Soviet scientists have "dissected" the essence of the heresy, replacing, first of all, its historical name with the euphemism "Moscow-Novgorod heresy". Without touching on the question of the place of Judaism in the ideology of this religious-mystical movement, it should still be noted that in modern times, the survivors of the repressions of the "Great Terror" and the sectarians who fled to the West, without exception, accepted Judaism.

33 Stoglav. (Published by D.E. Kozhanchikov). St. Petersburg, 1863. P. 27.

34 One of the most consistent anti-Westernists of that era, Croatian by birth, Yuri Kryzhanich, wrote: "The Russian kingdom... accepts everyone who wants it and even persuades, asks, forces and forces many... to be baptized, and those people who are baptized for the sake of the fleshly good, and not for the sake of salvation, he accepts them into his people and places them in high places. Some [of them] carry out our most important affairs, others conclude peace treaties and trade deals with other peoples... If the Russian kingdom ever perishes, then it will die from these crosses or their descendants. Or, probably, they themselves will take over our kingdom to the shame of our entire family. They will mix [with us] by blood, but forever and ever they will not unite [with us] together in [their] aspirations. thoughts than the natives of [a given country]." (Kryzhanich Yu. Politics. M., 1965. P. 501-502). This was written during the reign of

Alexey Mikhailovich. But who did Yuri Kryzhanich mean? Who are these crosses who occupied the most prominent positions in the administration of Alexei Mikhailovich? Undoubtedly, one of them was Duma clerk Almaz Ivanovich. Neither the clerk's year of birth nor his real surname are known, only a few names and nicknames. Almaz (Erofe) Ivanovich Ivanov (died in 1669) came from the Vologda townspeople. In his youth, he visited the East - Turkey and Persia, learned oriental languages and, according to Olearius, negotiated without an interpreter. In 1640 he was appointed clerk of the State Prikaz, and in 1649 he was transferred to the Ambassadorial Prikaz. As part of the Russian embassy, he traveled to Stockholm in 1649 to sign a treaty. In 1652-1653 - Member of the ambassadorial delegation to the Polish King John Casimir. In 1653 he received the title of Duma clerk and was appointed to the position of head of the Ambassadorial Prikaz, which he held until 1667. At the same time (from 1653) he managed the Printing Prikaz, and in 1667 he received the title of "printer". Almaz Ivanovich took part in negotiations with foreigners who came to Moscow,

often leading them independently. During the Russian-Polish War of 1654-1667, he was an indispensable participant in ambassadorial congresses with the Poles (1658 - Vilna, 1660 - Borisov, 1662 - 1663 - near Smolensk, 1664 - Smolensk). Under his leadership, a new Customs Decree was created, unifying trade duties. Finally, Almaz Ivanovich's role in the case of Patriarch Nikon was also significant. Holstein Ambassador Adam Olearius wrote that in Russia he met "very talented people, gifted with good intelligence and memory," and named the State Chancellor as an example -

"printer" (i.e. keeper of the great royal seal) Almaz Ivanovich. Numerous notes by Almaz Ivanovich, testifying to the sharpness of his mind and excellent knowledge of the laws, were preserved in the files of the Novgorod Quarter and the Ambassadorial Prikaz. (See: Essays on the history of the USSR. The period of feudalism. M., 1955. P. 380-381). The Jewish origin of the "favorite of Alexei Mikhailovich" is beyond doubt (See: Zagoskin I.P. Essays on the organization and origin of the service class in pre-Petrine Rus'. Kazan, 1876. P. 198). It is curious that the cross was also entrusted with such a delicate task as putting pressure on the Poles to abolish the Zboriv Union. (See: Essays on the history of the USSR. P. 381). However, Yu. Kryzhanich had in mind not only the State Chancellor. Apparently, other Jewish converts also worked in the Ambassadorial Prikaz, for, as S.K. Bogoyavlensky noted, "birth was the first to lose its importance when choosing to serve in the Ambassadorial Prikaz: the responsibility of the case required, first of all, abilities, education and perseverance in defending state interests" (See: Bogoyavlensky S.K. Prikaznye clerks in the 17th century // Historical notes. M., 1937. T. 1. P. 223). Thus, the Russian ambassador in Kakheti was V.S. Zhidovin, and the clerk was Vasily Yudin from the "guests", i.e. from merchants. Finally, the head of the Moscow Streltsy (a position, according to modern standards, higher than the commander of the Moscow Military District) was Ivan Vasilyevich Zhidovin. Thus, the "dominance" of Jews (even if they were converted) at the court of Alexei Mikhailovich, in the opinion of Yu. Kryzhanich, became "dangerous." At the same time, the settlement of foreigners in Russia, their cultural stewardship, and the beneficial nature of introducing Muscovites to Western civilization received a qualitatively different assessment from a historical perspective. V.O. Klyuchevsky, not without reason, noted: "Many of these newcomers were educated and honored people... and were not inclined to sever the ties of their new fatherland with the Western European world, and with their education and merits they pricked the eyes of the ignorant and parasite majority of the Russian nobility" (Klyuchevsky V.O. Course of Russian history. Pg., 1918. Part 4. pp. 300-301). Passions became especially heated in the era of Peter I. The foreign entourage of the reformer of Russia, the emperor's rare religious tolerance at that time caused embitterment in the camp of his opponents, and church reforms and the abolition of the patriarchate even gave rise to a legend among the Old Believers, which took shape in the form of the legend "About the Antichrist, who is Peter." First". (See: About the schismatics under Emperor Nicholas I and Alexander II (enriched with a note from Melnikov-Pechersky). Berlin-Leipzig, 1882. P. 73).. The idea of the "replacement" of the pious Russian Tsar and the "accession" of the Antichrist on the Russian throne from the "tribe of Dan" (i.e., a Jew), as well as the "settlement" of Russia by foreigners (at that time "Germans" generally called all foreigners), regardless of its legendary and mythical background, subsequently largely stimulated the search for "scapegoats" "in the troubles and turmoil of Russia. Peter I had to fight against outdated, but centuries-old social and state institutions. Therefore, in the era of "perestroika" and "reforms," there was a rapid recruitment of capable and talented people from all walks of life. "The scarcity of initial people" forced the tsar to look for them not only at home, but also abroad: in 1702, a manifesto was published inviting foreigners to the Russian service. This manifesto proclaimed "the free exercise of the faith of all, although Christian sects separated from our church." Foreigners were even allowed to build their own churches in Russia. Naturally, for them, Peter I obtained permission from the Synod to marry Orthodox Christians with people of other faiths (See: T. Maykova. Peter I and the Orthodox Church // Science and Religion. 1979. No. 2. P. 39).

It is remarkable that in the reports of the Jesuits in 1698-1720, distinguished by accuracy and scrupulousness, one of the reasons for the failure of the union of the "Muscovites" with the Catholic Church was emphasized: "The tenth difficulty is the power of the Jews. There are a lot of Jewish families here who arrived from neighboring Poland Although they are baptized, they celebrate the Sabbath secretly, or even quite openly, as they did before. And such and such people were promoted to the first positions. since 1718 A.V. Makarov. - S.D.), the other manages several major departments (Baron Shafirov. - S.D.), the third is the most important manager of Prince Menshikov (Fedor Solovyov - the founder of the noble family of Solovyov, the prince's sister was married to the first chief of police of St. Petersburg, the Portuguese-Dutch Jew A.E de Wier - S.D.), the fourth serves as a governor in Vologda (until 1708, the Vologda governor was Stolnik Pyotr Yakovlevich Veselovsky. - S. D.)... They are the first and, in comparison with others, the most cruel enemies of the Holy Church... And now they defend the Lutheran and Calvinist heresy with all their might, and when they have the opportunity to harm us, then, in turn, they are not left without the support of their allies "(Letters and reports of the Jesuits about Russia at the end of the 17th and beginning of the 18th centuries. St. Petersburg, 1904. pp. 195-196). And indeed, according to contemporaries, the Shafirov family apparently kept kosher at home. Shafirov's son, sent to study by the Danish ambassador, refused to eat pork, declaring that they did not eat it in their house: ... to my question why he did not eat, he answered that neither his parents, nor brothers, nor sisters eat it, because consider it a sin" (Yul Yu. Notes of Just Yul, the Danish envoy to Peter the Great. Extracted from the Copenhagen State Archives and translated from Danish. Yu.L. Shcherbachev // Readings in the Imperial Institute of Russian History and Antiquities under Moscow. Univ. M., 1899. p. 224).

35 See: Semeka A.V. Russian Freemasonry in the 18th century. – In the book: Freemasonry in its past and present. M., 1914-1915. T. 1. P. 124.

36 See: Ravrebe I. Traveler of the late 17th century. – Abraham Kunki // Jewish antiquity. M., 1928. T. XIII. pp. 208-212.

37 Quoted. from: Russian Biographical Dictionary (Kulman Quirin). St. Petersburg, 1913. P. 546.

38 Ibid. P. 547.

39 See: Berlin I. Burning of people in Russia in the XIII-XVIII centuries. // Russian antiquity. 1885. January. pp. 187-192.

40 Quoted. by: Vernadsky G.V. Russian Freemasonry during the reign of Catherine II. Pg., 1917. S. 2.

41 Ibid. S. 2.

42 Quoted. by: Ivanin I.S. On the history of Russian Freemasonry in Russia // Russian antiquity. 1882. September. P. 534.

See: Bashilov B. Robespierre on the throne. Peter I and the historical results of the perfect them revolution. Buenos Aires 1955. P. 20.

44 Ivanin I.S. Decree. soch. P. 533-534.

45 Ibid. P. 534.

46 Pypin A.N. Research and materials on the era of Catherine II and Alexander I. St. Petersburg, 1916. P. 88.

47 See: Semeka A. Decree. op. P. 126; Vernadsky G.V. Decree. op. S. 4; Pypin A.N. op. P. 89.

48 See: Russian Biographical Dictionary. (Kate). St. Petersburg, 1897. pp. 605-607.

49 See: Ibid. P. 607.

50 Pypin A.N. Decree. op. pp. 89-90.

51 See Sokolovskaya T. About Freemasonry in the former Russian fleet // Sea. 1907. No. 8. P. 216-236.

52 See: Pypin A.N. Decree. op. P. 91.

53 Quoted. by: Vernadsky G.V. Decree. op. P. 6.

54 See: Bashilov B. Decree. op. pp. 49-53.

55 See: Pypin A.N. Decree. op. pp. 92-93.

56 See: Ibid. P. 92.

57 See: Ibid. P. 96.

58 Derzhavin G.R. Essays. (Published by J.K. Grot). St. Petersburg, 1871. T. 6. P. 437-438.

59 See: Russian Biographical Dictionary. St. Petersburg, 1914. pp. 324-326. Archimandrite of the Trinity-Sergius Lavra Gideon Krinovsky was born in 1726. On February 8, 1753 he became a court preacher, on February 2, 1757 he was already appointed archimandrite of the Savvino-Storozhevsky Monastery, on March 4, 1758 - a member of the Synod, and from April 17 of that The same year he became archimandrite of the Trinity-Sergius Lavra. Summoned to the coronation of Catherine II, he died on the way to Pskov and was buried in the Pskov Trinity Monastery. On his tombstone there is an epitaph:

Here is buried Gideon, Gideon all-glorious,
Orthodox pastor of the Pskov diocese,
Pillar of the Russian Church, zealot of faith,
Preacher, teacher of God's words.
A good shepherd, honor and theologian,
He left speeches to the Church, wise in words,
Even at the age of 37 he reposed to God,
Leaving many tears and sadness for his flock.

In all likelihood, A.N. Pypin was mistaken when referring to the "Chronicle of Russian Literature and Antiquity" published by N.S. Tikhomirov: in the 2nd volume ("Sermons of 1741-1749") Gideon Antonsky is indicated, not Krinovsky, whose anti-Masonic sermons were not published entered.

60 See: Encyclopedic Dictionary. Brockhaus and Efron. (Matsievich). St. Petersburg, 1893, pp. 172-173.

61 See: Ibid. P. 173.

62 See: History of Russian literature. In 9 volumes. Literature of the 18th century. M.-L., 1947. T. 4. Part 2. P. 52.

63 Semeka A. Russian Rosicrucians and the writings of Empress Catherine II against Freemasonry // See: Journal of the Ministry of Public Education. 1902. T. II. P. 344.

64 J. V. Goethe's play "The Great Jacket" was repeatedly interpreted in anti-Masonic circles as "the providence of the great poet." See, for example: Bostunich G. Freemasonry. (Yugoslavia), 1921. P. 71.

65 Quoted. From: Works of Empress Catherine II. Literary works. A. Vvedensky. Introductory article. St. Petersburg, 1893. P. 11.

66 All quotes from the plays of Catherine II are given from the publication: Works of the Empress Catherine II... Pages are not indicated.

67 As is known, Catherine II herself appointed a librarian with the obligatory condition that he knew the Hebrew language. The Masons' passion for the teachings of the ancient Jews about God and about different worlds, set out in the books "Zohar" and "Yetzirah", stimulated their studies of the Hebrew language. Russian Freemasons were no exception in this regard, so Catherine II's ridicule of the Natural Philosophy of Freemasons was aimed at a passion for mysticism.

68 Seeds A. Decree. op. P. 384.

69 Catherine's warning to Novikov and the "imported" Professor I. Shvarts about possible reprisals was obvious. But this is precisely what revealed the empress's powerlessness.

70 Quoted. by: Zotov V. Cagliostro. His life and stay in Russia // Russian antiquity. 1875. January. S. 67.

71 See: Ibid. pp. 70-71.

72 See: Semennikov V.P. Book publishing activities of N.I. Novikov and Printing company. Pg., 1921. P. 89.

- 73 Quoted. From: Notes of Empress Catherine II. St. Petersburg, 1907. P. 585.
- 74 See: Orshansky I.L. From the modern history of Jews in Russia. In 2 volumes. St. Petersburg, 1872; Shchurov M.F. History of Jews in Russia // Russian Archive. 1895. No. 3. Gessen Yu. History of the Jewish people in Russia. In 2 volumes. Pg., 1916. T. 1. P. 186-187.
- 75 See: Shugurov M.F. Decree. op. P. 78.
- 76 See: Russian Biographical Dictionary (Glebov A.I.). Pg., 1916. P. 346.
- 77 Quoted. by: Golitsyn N.N. Decree. op. P. 61.
- 78 Chechulin I. Russian provincial society in the second half of the 18th century. St. Petersburg, 1889. P. 28.
- 79 N.N. Firsova cit. by: Kozlova II.V. Some aspects of the cultural and historical characteristics of the Russian merchants // Bulletin of Moscow University (History). 1969. No. 4. P. 33.
- 80 See: Gordon L. On the history of the settlement of Jews in St. Petersburg // Voskhod. 1881. No. 1-2.
- 81 See: Golitsyn II.Ya. Decree. op. pp. 299-313.
- 8 See: Epshtein M.B. On the history of the Jewish colony in St. Petersburg // Jewish Chronicle. Pg.-M, 1923. Issue. 2. P. 104.
- 83 See: Golitsyn N.N. Decree. op. P. 311.
- 84 Quoted. by: Ioffe I. From the life of the first Jewish community in Riga // Experienced. Vol. 2. P. 190.
- 85 yy.: Bakunin y. Biographical Directory of Russian Freemasons. Paris, 1967. P. 330.
- 86 See: Polonskaya-Vasilenko N.D. From the history of Southern Ukraine in the 18th century. //Historical notes. M., 1945. T. 14. P. 162-163.
- 87 See: Conversations between Catherine II and Dahl // Russian antiquity. 1876. T. 17. P. 12.
- 88 See: Golitsyn N.N. Decree. op. pp. 83-84.
- 89 See: Gessen Yu.M. History of the Jewish people in Russia... P. 145.
- 90 See: Golitsyn N.N. Decree. op. P. 153.
- 91 Natural scientist Karl-Ludwig Ivanovich Gablitz (1752-1821) moved from Germany to Russia in 1758. In 1783. Potemkin confirmed him in the rank of vice-governor of Crimea. Since 1802 - chief director of state forests. Thanks to him, the first forest schools were opened in Russia. Stieglitz is a Russian baronial surname of Jewish origin. They moved to Russia at the end of the 17th century. Nikolai Stieglitz, being a Kherson merchant, had a trading office in Odessa. The Stieglitzes were baptized in 1812. Nicholas's nephew, Alexander Stieglitz, was the founder of the art school in St. Petersburg (now the V. Mukhina Art School).
- 92 According to N.A. Engelhardt, the year of creation of the regiment - 1786 - was calculated on the basis that under the name of Zechariah Kleischbotham the writer brought out the English philosopher and economist Jeremy Bentham (1748-1832), who traveled around Russia in 1786. Bentham visited the town of Krichiv, Mstislavsky district, Mogilev province in Belarus, at that time - Potemkin's estate.
- 93 Engelhardt N.A. Catherine's Colossus // Historical Bulletin. 1908. April. pp. 55-57.
- 94 Berko Ioselevich himself died in 1809.
- 95 yy.: Der Furstfon Ligne. – New Briefe Wien. 1924. p. 192; Schulsinger J. Annales prince line; A precursor of Zionism in the 18th century: the Prince de Ligne. Paris, 1936.
- 96 See: Paleolog M. Imperial Russia in the era of the Great War. – In the book: History and modernity. Berlin, 1922. T. 3. pp. 70-89.

Chapter first

THE PATRIOTIC WAR OF 1812 AND DENESSORIES "TO ALL RUSSIA"

POLES AND JEWS

To understand the question of the reasons for the emergence of anti-Semitic literature in Russia, a special place is occupied by the problem of relations between the Jewish population and the indigenous inhabitants of the Kingdom of Poland and the Western Territory, among whom the leading role belonged to Catholics and Jesuits.

At the end of 1919, a commission was organized for the scientific publication of archival materials concerning accusations of ritual murders committed by Jews. The chairman of the commission was the famous historian S.F. Platonov (1860-1933). The commission included: the outstanding historian of the Jewish people S.M. Dubnov (1860-1941), ethnographer and publicist L.Ya. Sternberg (1861-1927), Talmudic scholar G.Ya. Krasny-Admoni (1881-1970), and after his departure abroad - G.B. Sliozberg (1863-1937), archaeographer and paleographer V.D. Druzhinin (1859-1937), historian and theologian L.P. Karsavin (1882-1952) and former head of the Senate archive I.A. Blinov.

G.B. Sliozberg drew attention to the fact that until the Beilis case, similar accusations came from Polish Catholic circles. Representatives of Orthodoxy did not show much enthusiasm for these accusations. So, for example, the Holy Synod did not make any statement either in the Saratov case of 1856 or in the Beilis case, and Metropolitan Philaret generally had a sharply negative attitude towards such accusations. It is no coincidence that the experts for the prosecution were most often Catholic priests (for example, in the Beilis case, Father Pranaitis). As is known, the question of the authorship of the anti-Semitic book "Investigations about the killing of Christian babies by Jews and the consumption of their blood," published in 1844 on the direct orders of Nicholas I and the Minister of Internal Affairs Count Perovsky, remained open. However, the main consultants were also militant Catholics and Polish nationalists: Prince Francis Xavier Drutsky-Lubetsky (1779-1846), Minister and State Secretary of the Kingdom of Poland I.L. Turkul (1797-1857), a major official of the Ministry of Internal Affairs O.A. Przheclavsky (1799-1879). In his memoirs O.A. Przhetslavsky, in particular, reported that Count Perovsky received clarification on this issue from I.L. Turkula, - they say, in Poland in the past there were many cases of Jews killing Christian babies. The most remarkable thing happened at the end of the 18th century. in the city of Kalisz, where the court ruled: on every anniversary of the crime, the Jews of the city are required to participate in a shameful procession: barefoot, dressed in white shrouds, with rope loops around their necks, they must walk around the cathedral nine times with lighted candles. Moreover, the memoirist pointed out that in the Grodno case of 1816, the Jews, despite clear evidence, were acquitted, because they attributed the blame to the Poles' hatred of them due to the fact that they remained loyal to the Russian government¹.

The only volume prepared for publication by the commission created during the civil war - the actual text of the Grodno case - was never published. Perhaps S.F. were partly to blame for this. Platonov² and I.A. Blinov, a person close to the Minister of Justice Shcheglovitov, who authorized the trial of M. Beilis's charges of murdering the boy Yushchinsky³.

Apparently, the roots of the Grodno, Velizh and other similar cases of the 10-20s. hidden in the history of relations between Poles and Jews during the Patriotic War of 1812.

As a result of the three partitions of Poland, all of Belarus and most of Lithuania became part of Russia. Until 1843, these territories were part of the Vilna, Grodno, Minsk, Vitebsk and Mogilev provinces.

In 1816-1817 1 million lived there. 600 thousand males (in 1834 - 2 million 300 thousand). The national composition of the provinces was quite varied: Belarusians, Lithuanians, Ukrainians, Russians, Poles and, of course, Jews, who made up the majority of city residents: of the 9,873 residents of Grodno, for example, 8,422 were Jews (85%). Poles in Vilna

and Vitebsk provinces represented a minority (about 10%), but they occupied almost all official positions in provincial and district administrative institutions, courts, educational institutions and constituted a privileged layer of large and small landowners, tenants of lands and estates, and finally, the courtyard administration⁴.

Catherine II, Paul I and Alexander I pursued a cautious policy towards the Polish nobility, retaining most of the privileges and extending to them all the rights of the Russian nobility. The policy of "taming" the Polish gentry contributed to the fact that some of the Polish nobles made a successful career in the Russian service (for example, Prince Adam Czartoryski⁵). Marriages between noble families of both nations were also frequent (for example, the Counts of Vielgorsky became related to the Princes Gagarins, and Count Sologub became intermarried with the heiress of an ancient family, one of the Arkharov family). Having introduced a general provincial administrative division in the Western Territory with the corresponding provincial institutions and pursuing a consistent "carrot and stick" policy, the Russian government, nevertheless, was forced to preserve the old gentry law (Lithuanian status) and the gentry courts that had previously operated there⁶. Naturally, the Polish nobility tried to restore its former state independence and acted in this direction, taking into account the situation that was emerging at the beginning of the 19th century. international situation. Therefore, during the War of 1812, the Poles and the Polonized nobility of Lithuania and Belarus relied on Napoleon, gathering more than 80 thousand fighters for him. At the same time, the Russian government, even after the successful end of the "glorious time" (Pushkin), acted as carefully as in the past, still leaving all administration in the hands of the Polish and Polonized nobility.

Sh. Askenazi in the work "The Kingdom of Poland in 1815-1830." emphasized that all officials of the provincial administration, the Treasury Chamber, and the prosecutor's office, including bailiffs and solicitors, were Poles by nationality. Let us recall that the civil governor of the Vilna province from 1815 to 1828 was a Pole - Prince Drutsky-Lubetsky, just as the vice-governor's post was occupied by the Pole Plater-Zyberg, and in the Grodno province this post was occupied by the Pole Sulistrovsky (before him, at one time the Grodno Prince Drutsky-Lubetsky was also governor)⁷.

Jews living in the territories of former Poland annexed to Russia were indifferent to the loss of state independence by the Poles⁸. At one time, the inability of the Polish government to provide a normal existence for national minorities was one of the reasons for the widespread extermination of the Jewish population by Khmelnitsky's gangs (according to some sources, over 500 thousand people).

During the Thirty Years' and Northern Wars, Poland became the site of many battles and battles, and the first victims of the warring parties, naturally, were Jews. This was repeated throughout the 18th century. Ukrainians and Belarusians during popular uprisings primarily took up the destruction of Jewish residents (for example, Koliivshchina). The Poles, saving their lives, handed over their fellow Jewish citizens to the rebel bands. Thus, during the defense of Uman from the gangs of Gonta and Zheleznyak in 1768, the head of the garrison Mladanovich came to an agreement with the Haidamaks, hoping to save the Poles at the expense of the Jews, but this did not help, and over 20 thousand Jews and Poles died in the Uman massacre⁹.

The activities of the Catholic clergy of Poland, who inspired numerous trials accusing Jews of ritual murders, contributed to the appearance in 1713 of a book by Father Zhukovsky about the trials carried out, and in 1758, the monk Pikulsky published a book under the eloquent title "The Anger of the Jews."

The widespread physical extermination of Jews forced part of Jewry to convert to Christianity (there were especially many converts among the Frankists¹⁰), and mystical sentiments intensified among the Jews, which served as the basis for the emergence of a new movement in Judaism - Hasidism¹¹.

During the Egyptian campaign, the French consul Napoleon addressed Jews with

a call for help, promising the Afro-Asian communities the restoration of the Temple in Jerusalem, and then, according to the imperial "Napoleonic Code," the Jews of France for the first time felt like equal citizens¹². The utilitarian meaning of constitutional measures aimed at "incorporating Jews into the life of the state"¹³ was limited. In the Duchy of Warsaw, which was under the protectorate of France until 1812, anti-Jewish laws were carried out, depriving all "professing the religion of Moses" of the right to citizenship, and a decree of January 29, 1812 legalized for the Jews of Poland the replacement of personal military service with a cash tax of 700 thousand zlotys annually (this, of course, allowed them to avoid the fate of "cannon fodder" in the emperor's subsequent adventures, but it gave Polish anti-Semites a reason to reproach the Jews for their lack of patriotism¹⁴).

Alexander I, having ascended the throne after the assassination of Paul, carried out a number of liberal reforms. Thus, in 1802, the Jews of Shklov proudly wrote that the Russian emperor "made us happy with his mercy, completely equalizing our rights with the rest of the inhabitants, and now Jews can be tried in all their cases wherever there are general courts"¹⁵. At the same time, the Russian government was concerned about Napoleon's flirting with the Jews, and in a circular dated February 20, 1807, the heads of the western regions were ordered to monitor the behavior of the Jews, in particular, their possible connections with the Jews of France. However, the alarm was in vain: Napoleon's reform ideas could not find a response among Russian Jews¹⁶. One of the most ardent anti-Bonapartists was the head of the Belarusian Hasidim, Rabbi Zalman Schneerson (1747-1812). He owned the famous prophecy about the death of the French emperor. Moreover, Zalman did everything for the triumph of Russia: kagals and private individuals donated large sums of money to the Russian government to wage the war with Napoleon, and during the invasion of the "Great Army", the sick Zalman Borukhovich, as the Russian authorities officially addressed him, was evacuated deep into Russia. Immediately after the victorious conclusion of the Patriotic War on June 29, 1814, Alexander I ordered that the Kagals be declared "his gracious disposition" for their behavior in times of difficult trials and promised to give "a determination regarding their desires and requests regarding the modern improvement of their situation"¹⁷.

The future Tsar Nikolai Pavlovich, making an inspection tour of Belarus after the Patriotic War, wrote down several critical remarks about the Jews in his travel diary, but especially emphasized: "It's amazing that in 1812 they were extremely loyal to us and even helped us wherever they could." , with danger to life"¹⁸.

Let us recall that the theater of military operations of 1812-1813 was in territories populated by Jews, and Field Marshal M.I. Kutuzov, having been the military governor of the Vilna region for two years (1809-1811), knew the situation well. According to A.P. Ermolov, it was the Jew who brought Kutuzov a report from General Wittgenstein with extremely important news for the Russian commander about the enemy's movement. In his notes, the hero of the Patriotic War described one episode when Ataman Platov almost captured Emperor Napoleon himself near the town of Oshmyany thanks to the help of a Jew who "led the detachment through the mills lying to the side along a path covered with deep snow, barely noticeable."¹⁹

Not far from Velizh (near the town of Babinovichi), several Jews captured a French cabinet courier who was carrying an important letter from Paris to Napoleon. Together with the dispatches, the prisoner of war was sent to St. Petersburg. Prince S.G. remembered this episode. Volkonsky: "I mention this particular as a fact of the devotion of the Jews at that time to Russia; and indeed, great courage for cowardly Jews, despite the still uncertainty of events, to decide on a dangerous feat - to seize the courier and introduce him to the Russian detachment; this was it's a brave deed and deserves to be mentioned; it's a pity that I don't remember his name, but I remember that in the place where he lived near Vitebsk, he was not a certified physician (i.e., a paramedic - S.D.)²⁰."

Another hero of the Patriotic War, poet D.V. Davydov said: "It happened on October 28, 1812 near the town of Lyakhovo, where Figner's Russian troops

Seslavina and Davydova blocked the retreat of Augereau's corps." Lieutenant Lizogub from the Lithuanian Uhlan Regiment scattered his lancers and suddenly struck the enemy. Denis Davydov saw the following picture: "One of the lancers was chasing a French huntsman with a saber. Each time the huntsman took aim at him, each time he drove away and pursued again when the huntsman fled. Noticing this, I shouted to the uhlan: "Ulan, shame on you!" Without answering a word, he turned his horse, withstood the shot of the French huntsman, rushed at him and cut his head. After this, driving up to me, he asked me: "Are you satisfied now, your honor?" – at the same second he gasped: some mad bullet broke his right leg. The strange thing is that the lancer, having received the St. George Cross for this feat, could not wear it... He was a Berdichev Jew, recruited into the lancers. This case justifies the opinion that there is no such kind of people who would not be involved in ambition and, therefore, would not be capable of military service."²¹ Let us add that at this time Jews were not subject to conscription for military service, so there were very few of them in the active army.

The magazine "Son of the Fatherland" (No. 26 for 1816) published an essay "News about the feat of the Grodno province of Krinsky district of the tradesman Jew Ruvin Gummer" signed "A zealous admirer of virtuous deeds."

R. Gummer, while on the estate of the landowner Chapsky during the war, hid in the house of Lieutenant Bogachev, a courier with important reports from General Ertel to General Tormasov. Having cut off the hair of one of his daughters, Gummer made sidelocks for the lieutenant and delivered him in this form, along with documents, to the location of the Russian units. The French, having learned about what had happened, "with the ferocity of the wild attacked... the family of an honest Jew, burned the house, plundered property, beat the children and his faithful, ill-fated wife, tortured him in a tyrannical manner, and hanged him!!!"

Hummer's feat was witnessed by His Royal Highness the Duke of Württemberg. Unfortunately, the magazine article noted, Gummer was unable to obtain compensation for material losses.

In conclusion, the unknown author emphasized that Hummer, "this worthy Jew," was not alone, but "together with his fellow believers, he secretly maintained an unshakable devotion to our Fatherland"²².

The events of the beginning and end of the Patriotic War are also very characteristic. On June 13, 1812, the commander-in-chief of the Russian troops, Barclay de Tolly, received notification of the French crossing the Neman and hurried with the news to Vilna, where Emperor Alexander I was at that time. Imagine Barclay de Tolly's surprise when he learned that the troops had crossed. The Jews informed the sovereign of the enemy on the night of June 13.

Let us recall that long before the invention of the telegraph, large Jewish trading and banking houses in the western regions of Russia (i.e. in Poland) had their own mail, the keepers of which were usually Jewish tenants, tavern owners, they were also postmen, for which they received the corresponding remuneration from the bank or the head of the trading house.

The head of the archive of the Moscow General Staff - the so-called Lefortovo archive - N. Polikarpov wrote that Jewish mail was almost a day ahead of couriers and couriers²³. So it is not surprising that the Jews were ahead of the courier General Baggovut sent to Barclay de Tolly, reporting their information to the Kovno mayor Bistrom, and he, in turn, to the Minister of Police Balashov²⁴.

At the end of the war, the information received by the Jews turned out to be inaccurate: Marshal Oudinot managed to convince three zealous Jews of the place of the false crossing of French troops across the Berezina, and they hastened to inform Admiral Chichagov about this. The rest is known: Napoleon managed to escape from the trap, and three Borisov Jews were executed by the admiral. However, upon clarification of the circumstances, they were subsequently "posthumously rehabilitated"²⁵.

Governor General of St. Petersburg, hero of the 12th year, M.A. Miloradovich, according to

M. Lilienthal, argued: "These people are the most devoted servants of the Sovereign, without them we would not have defeated Napoleon and I would not have been decorated with these orders for the War of 1812"²⁶. Of course, when comparing the behavior of the Jewish population with the Polish during the Patriotic War, the unfriendly attitude of the Poles towards Jews becomes clear.

AM Romanovsky, who had no love for the "Jews," spoke about the events in the city of Chausy (46 km from Mogilev), where civil power, immediately after the retreat of the Russian troops, was arbitrarily seized by the Polish population, forming a municipality of landowners and priests; "rejoicing and singing patriotic hymns in honor of Napoleon in the church, where the French eagle was already displayed in the choir," while in the eyes of the Jews there was no noticeable "neither joy, nor fear, nor sadness, nor despondency." To help the French, the Poles even organized a police force in the city called "Security"²⁷.

However, after the mob defeated several Jewish taverns, the neutrality of the Jews disappeared: they began to transmit important information about the movements of troops to the Orthodox residents who remained faithful to Russia (part of the Orthodox clergy, led by Bishop Varlaam, betrayed their oath to the Russian emperor and swore allegiance to Napoleon). Relying on Napoleon to restore an independent Polish state, the Poles, zealous Catholics, did not even react to the infringement of the rights of the Pope²⁸.

A separate corps in the "Great Army" was made up of the Poles, and in the rear they guarded French communications. Moreover, on the eve of the war they managed to disrupt mobilization in the Western Territory (this action was successfully carried out under the pretext of the unreliability of the population by Prince Drutsky-Lubetsky²⁹).

The leader of the Polish party, Adam Czartoryski, wisely left on the eve of the war... for treatment in Carlsbad, and his father, being the chairman of the Sejm of the Duchy of Warsaw, on June 26, 1812, called on all Poles to leave Russian service³⁰. Nicholas I wrote in the "General Journal on Civil and Industrial Affairs" during a trip in 1816: "In Belarus, the nobility, consisting almost all of rich Poles, did not at all show loyalty to Russia and, with the exception of some Vitebsk and Mogilev nobles, all the others swore allegiance to Napoleon"³¹.

Subsequently, historian N.K. Schilder described the arrival of Russian troops in the Duchy of Warsaw: "In the Duchy of Warsaw, no one, however, met the Russians as their deliverers. Only the Jews of each town along the road where the troops passed carried out multi-colored banners with the sovereign's monogram depicted on them; when approaching Russians they beat drums and played trumpets and kettledrums"³².

In Kalisz (a notorious city for Jews), Adam Czartoryski was presented to Emperor Alexander I. "The arrival of this passionate zealot for the restoration of Poland in the Russian army," the historian sarcastically noted, "served as proof that the Poles began to despair of Napoleon's successes and turned to the new sun that was rising on the political horizon of Europe"³³. Most likely, A. Czartoryski was also present at the reception given by the Jews in honor of the emperor, and met with the deputies of the Jewish people Sonneberg and Dillon, who were the main suppliers of the Russian army³⁴.

Admiral A.S. Shishkov, who did not like Jews, stated: "There was no noticeable enthusiasm among the Poles... only the Jews gathered with cheerful faces at the houses where the Emperor was staying, and when He left they shouted "Hurray!"³⁵.

The situation was similar in another city in Belarus. Grodno has long been inhabited by Jews: the first mention of them in city archives dates back to the 12th century. According to the division of Poland in 1793, the city went to Russia. Jews occupied a dominant position in trade and industry, making up the majority of the population. Grodno was home to one of the first Jewish printing houses and was considered the center of Jewish culture. The city was inhabited by Poles and polarized landowners who owned vast and rich estates. Historically and geographically, the city and province gravitated towards Poland, being hostile to

Russia. Masonic lodges of the Grodno province in Warsaw were subordinate to Poles.

During the French invasion, the Catholic nobility went over to Napoleon's side: thus, only in two districts – Slonim and Novogrudok – were two regiments formed (Bipinka and Raetsky), which became part of the French army³⁶.

On the occasion of the capture of Moscow (September 2, 1812), the Poles hung huge canvases on the balconies of the city, allegorically depicting the victory of Napoleonic army. Two months after the French left the Russian capital, Russian troops unexpectedly burst into Grodno under the command of the hero of 12, partisan and poet Denis Davydov. Davydov entered the city under the "Jewish canopy", welcomed by the Jewish residents. Seeing canvases disgracing the Russian emperor on the balconies, D. Davydov ordered the townspeople to gather and announced to them the results of the campaign of 1812. Within two hours, all Poles were ordered to hand over their weapons, they were obliged to henceforth wear mourning for their fallen compatriots and within two days to produce and hang new canvases, this time depicting the victory of Russian weapons over the French and Poles, and to complete the triumph, the city priest, who had recently blessed the French and Napoleon, was obliged to deliver a sermon in the same cathedral praising the Russians and Alexander I. Finally, according to By order of the commander, civil power in the city was transferred to the kahal. The Poles were promised that in case of disobedience to the orders of the Kahal, they would give the city to the "soldier stream". The newly appointed mayor (Kahal Jew) was tasked with compiling proscription lists of collaborators. The Poles tried to complain about the "fury" of the partisan to General Miloradovich, who agreed with D. Davydov, whose friend he was considered. Subsequently, during the presentation of the hero of the Patriotic War to Emperor Alexander I, Field Marshal M.I. Kutuzov recalled the capture of the city, to which the sovereign said: "Be that as it may, the victors are not judged"³⁷.

Thus, the behavior of Jews and Poles in the Patriotic War of 1812 was a historical condition that could not help but determine the further relationship between them.

The power of the Kahal in Grodno was short-lived: the government did not want to pursue a punitive policy against collaborators. And soon Prince Drutsky-Lubetsky was appointed civil governor of the city (January 22, 1816), who became the governor of Vilna in June. The prince was a principled supporter of the "Polish party" and viewed the Jews as a pro-government force. One of the tasks of the new governor was to discredit Jews in the eyes of the Russian government.

RITUAL PROCESSES

In 1815, the Russian commissioner under the government of the Kingdom of Poland, Senator N.N. Novosiltsev presented a project on the Jewish question to the Reform Committee. Recommending the spread of crafts and agriculture as an economic path of development, the author of the project demanded that Jews be granted civil rights without any restrictions.

To the project N.N. Novosiltsev was treated with understanding in government circles; Prince A.N. Golitsyn, in his correspondence with him, emphasized: "The commitment of this people to the Russian throne and their zeal for the benefit of the government in the continuation of the last war, repeatedly proven and witnessed by both civil and military authorities, acquired the Jews the favor of the Sovereign Emperor and, of course, gives them full right, on an equal basis with other subjects of His Majesty, to protective laws."³⁸. However, princes A. Czartoryski and Drutsky-Lubecki, Zayonchenok and priest A. Staszyc came out with a sharp protest against the project, focusing the commission's attention on the "harmfulness of Jewry" (in 1816 A. Staszyc published an article under

such a title, in which he called Jews the reason for the decline of Poland and accused that because of them Poland became "the laughing stock of Europe" and a "Jewish country" 39).

After the war of 1812 in the Kingdom of Poland, according to SM. Dubnov, an "epidemic" of ritual processes prepared from above swept through, and 1816 became the year of "ritual bacchanalia" in the Western Region and the Kingdom of Poland, as if an experienced hand "sowed the poisonous seed of the Middle Ages among the masses" 40.

In Mezhyrec, Włodawa, Lublin, Sedlce and other places on Easter 1815 and 1816. children's corpses were discovered. Innocent people were arrested and brought to justice.

On the eve of Easter, April 8, 1816, in the vicinity of Grodno, the body of a 4-year-old girl, the daughter of the Grodno bourgeois Maria Adamovich, was found. Among Christians, Jews began to be accused of committing ritual murder. Sholom Lapin, a member of the city kahal, was arrested. Only in February 1817, through the efforts of N.N. Novosiltsev (personally acquainted with Grodno Jews - he had joint factories with them in the vicinity of the city) and Minister of Spiritual Affairs A.N. Golitsyn (the prince, as a mystic-idealist, dreamed of baptizing Jews - for these purposes he created the society of "Israeli Christians") the case was dropped. O.A. Przhetslavsky recalled that the deputy of the Jewish people, Zundel Sonnenberg, "complained about such slander that was offensive to fellow believers" and slyly attributed it to "the hatred of the Poles for the Jews for their devotion to the government" (emphasis mine –

S.D.) 41.

On March 6, 1817, a government circular was sent to all the governors of the Western Region: "Regarding the notifications against Jews that are still appearing in some provinces annexed from Poland about their killing of Christian children, allegedly for blood, His Imperial Majesty, taking into account that such notifications and have previously been repeatedly refuted by impartial investigations and royal charters, he deigned to give the highest command: to declare the monarch's will to all governing provinces, so that in the future Jews will not be accused of killing Christian children without any evidence, based on one prejudice that they allegedly have a need for Christian blood." 42 . Prince Drutsky-Lyubetsky was given the highest reprimand for conducting the "blood libel" trial.

In 1822, the painter A.O. Orlovsky (1777-1832), commissioned by the Catholics of Velizh, painted a painting - "Jews straining blood from the body of a tortured child." One of the faces depicted bore a resemblance to a well-known person in the town of Żyżyce, and the painting itself was displayed on the façade of a church belonging to the Bernardine Order.

Following a complaint from the Jews, the Russian authorities ordered the painting to be removed. But already in March 1823, Orlovsky created another, even larger painting based on the same plot, and gave the heroes of the "bloody rite" a portrait resemblance to the inhabitants of the town, including the Lenchitsa rabbi. This time, the mob, incited by retired lieutenant Wenceslav Dunin-Skrzhino, did not allow the authorities to remove the picture. And soon, on the first day of Christian Easter (April 22), a 3-year-old boy, Fyodor Emelyanov, disappeared.

Ten days later (of course, after the end of the holiday), the body of the child, wounded and stabbed, was found in the swamp. Suspicion fell on two respectable citizens of the city: the merchant Berlin and the "ratman of the city magistrate Tsetlin." The investigation lasted almost a year and a half, and in the fall of 1824 the Vitebsk provincial court ruled: "The case of the death of a soldier's son should be handed over to the will of God; all Jews on whom suspicion of murder was conjecturally raised, to be left free from all suspicion..." 43.

The local Uniate clergy, led by Metropolitan Joseph Bulgak (he was a relative of O.A. Przhetslavsky and was friendly with Drutsky-Lubetsky) protested the court's decision, and the case was referred to the well-known Judeophobe Governor-General of Belarus, Prince N.N. Khovansky (1777-1837); arrests, bribery and slander of witnesses began in the city, and illicit methods of influence comparable to medieval torture were applied to suspects.

Emperor Nicholas I, who ascended the Russian throne, severely condemned and punished the Russian,

sometimes savage, sectarianism, and by analogy he believed that among the Jews there were secret groups engaged in ritual murders. Therefore, the resolution of the new emperor turned out to be cruel, although in the spirit of the times: "Since this incident proves that the Jews use the tolerance of their faith shown to them for evil, then for fear and as an example to others - Jewish schools (synagogues - S.D.) in Velizh are to be sealed until further notice, not allowing anyone to serve either in these schools or at them."⁴⁴ At the same time, on a report from Prince Khovansky about crimes repeatedly committed by Jews (killing children, desecration of the host and church utensils, etc.), in October 1827, Nicholas I imposed a resolution that was filled with skepticism: "We must certainly find out who these unfortunate children were; it should be easy if it's not all a vile lie."⁴⁵

Under the influence of numerous complaints from the Jewish population in St. Petersburg, distrust of the Velizh slander grew: it was noted that "the commission, carried away by its zealous prejudice against Jews, acts somewhat biasedly and prolongs the work without benefit"⁴⁶. As a result, the Senate took up the consideration of the libel, and the acting comrade of the Minister of Justice, Count V.N. Panin (1801-1874), based only on the legal side of the process, convincingly proved the inconsistency of the charges and demanded the immediate release of those innocently arrested. After the report by V.N. Panin's case was submitted for discussion to the State Council, and in 1834 the oldest member of the highest authority, Admiral N.S. Mordvinov (1754-1845), who had estates near Velizh and personally knew many of the accused,⁴⁷ stated that the Jews were victims of a conspiracy of religious and ignorant fanatics. The 80-year-old champion of justice sent "solely for the highest information" a memorandum with reasoning and comments from the department of civil and spiritual affairs, of which he was chairman. Pointing out that the libel "reveals only plans to slander the Jews," N.S. Mordvinov came to the conclusion: "The accusation of Jews for terrible crimes had a source of malice and prejudice and was carried out under some strong influence, which was revealed in all movements of the case"⁴⁸. At a meeting of the State Council, the majority of its members accepted Mordvinov's point of view ("Prejudice against Jews is already decisively recognized as reliable and is accepted as the basis of all opinions"⁴⁹), and then the Council decided to release all Jews and instructed the Minister of Internal Affairs to confirm in the provinces with a Jewish population that The decree of 1817 (prohibiting the conduct of cases of ritual murders) remains in force. On this resolution of the State Council on January 18, 1835, Nicholas I succinctly noted: "Be it so," however, he refused to sign the notification to the governors about the prohibition of conducting such cases on the basis of his conviction about the existence of savage Jewish sects. Thus, after nine years, innocent people were released (three of them died in prison, the majority showed extraordinary courage during the investigation, in this sense the heroine was the wife of the merchant Berlin - Slavka⁵⁰), the synagogues were reopened, and the police returned the Holy Scrolls Scriptures. Remembering the kind attitude of a number of Russian statesmen, the Jews of Velizh introduced the following well-known formula into the prayer glorifying the patriarchs and prophets: "Be gam Mordvinov zoher letov" ("And we will also remember Mordvinov with kindness")⁵¹.

Polish insinuations against the Jewish population were not limited to "blood libels." At the same time, the Poles also inspired specific criminal processes (robbery of churches, desecration of the Holy Cross, etc.). This is how the "Slonim Case" arose (no later than 1822): a group of Jews going to a traditional fair in the town of Belva allegedly robbed the church of "regular" (i.e. monastics. - S.D.) canons along the way.

As stated by O.A. Przheclavsky, Jewish thieves were caught red-handed in the cellar of a local resident while dividing the spoils among themselves - they broke and sawed through sacred vessels and crosses⁵². (The case was led by the former colonel of the Napoleonic army, Mayor Konopka; his older brother, General Ivan Konopka, mediocally defended Slonim

from... Russian troops in 1812, and the younger one served in Warsaw with Grand Duke Konstantin Pavlovich; sister Yulia was married to General Bezobrazov, and, having been widowed, married D.P. Tatishchev, Russian envoy to Austria⁵³). Zundel Sonnenberg's intercession was unsuccessful. And although the entire population of the city turned to the mayor with a request to thoroughly clarify the circumstances, and Sonnenberg demanded to release the suspects from custody, nothing helped, since, most likely, the case was inspired⁵⁴.

For almost a century and a half, historians, according to legend, were convinced that Jews in Ukraine rented churches.

Thus, in the book published in the "ZhZL" series by V.V. Afanasyev about K.F. Ryleyev points out: "The Polish sub-elder Chaplitsky granted Jewish tenants the right to collect income from the Orthodox churches of the city... The Union... of the gentry made it possible to appoint non-Christians as church tenants"⁵⁵. Then this legend changed: in the 19th century. Jewish tenants were allegedly replaced by Jews - robbers and desecrators of church property⁵⁶. It seems that behind these popular ideas it is necessary to distinguish the actual state of affairs. No wonder the already quoted O.A. Przhetslavsky recalled a beautiful Jewish widow, who in Ruzheny with her "bakhur" (son - S. D.) was the owner of a den of thieves in her own tavern, but the clients were Poles, not Jews; Moreover, she was in connection with the ataman of the gang⁵⁷.

Let us recall that during the uprising of Ustin Karmelyuk, Jews not only provided shelter to the rebels and were engaged in buying up loot, but were also participants in this movement, which had a pronounced social orientation. Karmelyuk's first assistant was "the Vikhrist and Jew Vasily Dobrovolsky," who was subsequently sentenced to 50 batogs and exile to hard labor for complicity in robberies and robberies.

A few years later, in 1827, in the same Slonim district, during the celebration of Purim, several Jews were arrested allegedly on suspicion of desecrating the image of Christ, which stood on the road to the village of Novosilki. The main accusers were the key minister Dombrowski from the Lukonitsky parish and the priest of the Jagneshicka church, Maliszewski. They claimed that the Jews, having torn down the image of Christ, "beat it instead of Haman." Nine people were arrested and sentenced to hard labor. The court decision was approved by the well-known Prince Drutsky-Lubetsky, and after confirmation by the Senate and the Committee of Ministers, the tsar signed the verdict: eight convicts were executed on November 9, 1828 (the ninth died during the investigation), and then they were sent to Siberia⁵⁹.

Let us note one important circumstance. As is known, French troops marched on a front not exceeding 50 km in width through Lithuania and Belarus, capturing along the way the cities of Vilna, Grodno, Slonim, Velizh, Vitebsk and others. It was in this zone that Jews from Grodno, Slonim, Chausov, Velizh, Vitebsk showed extraordinary examples of courage and heroism, fighting on the side of the Russian troops⁶⁰. And it is absolutely no coincidence that it was in these cities that trials on ritual charges were held, in which Poles were the instigators and accusers. At the same time, neither in Southern Belarus, nor in Ukraine, nor in the Baltic and Courland territories, i.e. in the areas lying south and north of the movement of French troops, not a single case of ritual accusations and blood libels is known. Thus, the processes of the 10-20s. XIX century seem to be a consequence of the diametrically opposed positions that Jews and Poles took during the Patriotic War of 1812. Another undoubted reason for the intensification of anti-Semitism in these places was the struggle of the Polish aristocracy (many of its representatives were also Freemasons) for their privileges, which were soon in the Kingdom Polish turned, in the words of one historian, into a "war over the Jews"⁶¹. But at the same time, "blood libels" against Jews by Polish nationalists were strangely combined with "anti-Masonic libels" against Catholics by Russian chauvinists⁶².

RUSSIAN FREEMASONRY AND SECTANTISM

The natural penetration of the ideas of the Enlightenment and the French Revolution into Russia, in a certain sense, determined the aspirations for a "Western orientation" of the most educated part of society, while the "church-dogmatic" and loyal layer (especially after Napoleon's invasion) saw a real danger in "Westernism" throne and serfdom⁶³. As is known, during the so-called period of classical Freemasonry in Russia (the second half of the 17th century - the first quarter of the 19th century), many outstanding figures of Russian society were members of various lodges. At the same time, it was precisely at this time that an attempt was ripening in the protective-patriotic officialdom to combine the ideas of "free masons" with the ideology of sectarians and heterodoxists as a kind of single compendium directed against Russian statehood and the Russian people⁶⁴.

P.I. Melnikov (1819-1883), who wrote under the pseudonym A. Pechersky, on behalf of the Minister of Internal Affairs S.S. Lansky compiled the famous "Note on the Russian Schism" for Grand Duke Konstantin Nikolaevich and wrote a special study "Letters on the Russian Schism." Listing Russian sects in paragraph "G" ("Mystics"), he included in them the group of "Labzinites", although the name of the group itself came from the name of A.F. Labzin (1766-1825), vice-president of the Imperial Academy of Arts, freemason and mystic. In general, according to Melnikov-Pechersky, the Khlysty movement (Khlystism) -

also 52 times a novelty of Russian Freemasonry. Is it any wonder that in his fictional works he blasphemed the brotherhood of "free masons": "Pharmazoning and warlocking are the same thing. It came from the sorcerer Bruce and has not been translated to this day... They... if any person starts theirs faith, so they take an oath from him, conjure him with the most terrible oaths, so that he does not dare reveal any of their secrets to anyone: not to his father and mother, not to his family, not to his tribe, not to the priest in the spirit, not to the judge at the trial. endure fire and cold, but don't reveal their deeds and don't reveal their secrets to anyone... if someone converts to their faith, he says goodbye to the whole world and renounces everything..."⁶⁵. Such a combination of Freemasonry and sectarianism -

This is a typical phenomenon, but the point is that we "judge this based on documents issued by the hostile camp."

Let us remember that along with the elite, sometimes "mean people" (that is, from the common people - S.D.) also found themselves in Masonic lodges. Moreover, often landowners at the end of the 18th century. joined the Masonic lodge along with their people. So, A.F. Pisemsky in the novel "Masons" spoke about his uncle, the famous freemason Yu.N. Bartenev, whose servant was also a Freemason⁶⁶.

It should also be said that for a number of reasons the mystical views of the Freemasons were closely intertwined with ordinary religious mysticism. Therefore, at one time, the Minister of Spiritual Affairs and Education in the government of Alexander I, Prince A.N. Golitsyn supported the dissemination of the mystical books of the Freemasons and their publications (in particular, religious institutions did not interfere with the publication of the Masonic magazine "Zion Messenger", and many members of the "Bible Society" were Freemasons).

One of the zealous readers of mystical literature turned out to be Esaul E.N. Kotelnikov⁶⁷. Under the influence of A. Boehme and Jung-Stilling, he wrote the book: "An Appeal to People to Follow the Inner Attraction of the Holy Spirit" (St. Petersburg, 1820). Carefully published, with vignettes of Count F. Tolstoy (President of the Imperial Academy of Arts) and engraved by N.I. Utkin, the book was sent to all seminaries and theological academies by personal order of A.N. Golitsyn. However, Kotelnikov's second book ("The First Fruits with God of a Sharp Heart in a Golden Crown") was recognized as heretical, the author was arrested and, after repentance, exiled to his native village. Kotelnikov did not keep his word about the non-distribution of heretical ideas and was imprisoned in the Solovetsky Monastery. He then became a monk and, although Nicholas I soon forgave him, Kotelnikov died in the monastery.

The sect of "spirit bearers" created by Kotelnikov provoked sharp attacks from the official Orthodox authorities. Opponents of the "Bible Society" (and the Freemasons) accused Kotelnikov of being an "agent of the Illuminati," although the creator of the new sect himself considered his persecutors to be Freemasons and servants of Satan. One of Kotelnikov's most persistent enemies, Metropolitan Seraphim, wrote about the spirit bearers that they "are also Freemasons, Illuminati, Jacobins and Carbonari," but the "spirit bearers" are more dangerous because "in the name of religion and the name of God they are plotting to destroy our Divine religion, and through that, make a revolution in order to take advantage of its benefits."⁶⁸ Warning the government about the secret enemies of the fatherland acting in the name of good, Seraphim emphasized the import of Kotelnikov's idea from outside, for "there is no doubt that it was not invented here in Russia, but brought to us from across the seas, but is controlled and supported and spread through all truly diabolical methods by foreigners seeking to overthrow the altars and the throne, to crush the power and strength of Russia, which is terrible for all of Europe." It is remarkable that Kotelnikov himself said in his acquittal speech about... "followers of the Freemasons," among whom he named General Arakcheev, Archimandrite Photius and Metropolitan Seraphim himself⁶⁹.

Thus, regardless of the position occupied by one or another camp, the "harmfulness" and "anti-Russianness" of the activities of both the "those in power" and the "whistleblowers" were based on the ideas of the same ones - "Freemasons", "Carbonarii", "foreigners." In this environment of distortions and the eclecticism of the views of half-educated adherents of new sects and teachings, a theory "synthesizing" the polar ideas of Freemasonry and sectarianism could not help but arise⁷⁰.

February 8, 1816 Colonel V.I. Diebitsch, who in 1814 was a staff officer for special assignments under Barclay de Tolly and then lived abroad, in Messene, sent a report to the Field Marshal General: being a "faithful son" of the Fatherland, he decided to inform the government about his accidental discoveries, which could have great consequences for Russia. Focusing the attention of the top leadership on the dissemination of republican ideas in the army and the recruitment of Russian officers into Masonic lodges, V.I. Diebitsch laid the blame for this, in particular, on the "Jesuit-Jacobin" Ignatius Aurelius Fessler (1756-1839), a former professor of Hebrew at the St. Petersburg Theological Academy, who, after the fall of M.M. Speransky, who invited him to Russia to teach, was exiled to the Saratov province for atheism. According to the informer, there was nothing more dangerous than the activities of "this man, his way of thinking and everything he is capable of"⁷¹. In his report, Diebitsch talked about the symbols of Freemasonry and the degrees of members of Masonic lodges. The masters, hiding the secret goals of the revolution from the lower levels, developed measures even in case of defeat in order to "preserve their existence and, as apparently harmless, wait for the right time"⁷².

On the same day, February 8, he sent another report addressed to his brother Baron I.I. Diebitsch, the future hero of the Russian-Turkish war and field marshal general.

Justifying his actions with an oath, the colonel reported that during his stay in France he accidentally managed to penetrate into a community "kept secret, but his actions were quite obvious"⁷³. Speaking about the immorality of the community, he emphasized that "no one can prove this, because any oral explanation given by an adept of the highest degrees can be renounced"⁷⁴. Both reports, in all likelihood, were accompanied by documents, which, unfortunately, have not been preserved, as well as explanations by the colonel himself, written by him in the form of a dialogue-conversation between an old adept of a lodge of the highest degree and a young student.

Pointing to the primary sources of the doctrine of secret societies back in the pre-biblical era, he argued that they were all, starting with the Mayos, priests, Sophos, Brahmins, Levites, Platonists, etc. to the Illuminati and Tugenbundists, pursue their goals regardless of abuses. Therefore, any secret society degenerates over time: abandoning the initial good intentions, they become dangerous in any way.

state, since intolerance "towards injustice is passed off as freedom"⁷⁵. By manipulating the passions of members of the lower degrees, lodge leaders developed ways of psychologically influencing neophytes (reception ceremonies, rules, teachings). As a result, as I.I. writes. Diebitsch, they recognize the character of the newcomer and skillfully process it: "The sensualist is given pleasure, the one who is keen on politics is also duped accordingly, the cordial person is opened up with prospects for humanity and the happiness of mankind, the greedy spendthrift is given hope of acquiring treasures, the dreamer is given intercourse with the kingdom of spirits and, thus, everyone gets his own. And if it turned out that the interests of the secret members do not allow this to be done in the same society where he appeared, then the Rosicrucians and Swedenborgians or some other categories appear on the scene, which, in accordance with the change. rhythm, continue to keep the fly in the web, quarrel with each other, and everything remains as before. Thanks to this, the common cause wins, because if something shameful is discovered they say: oh, but these are not Masons, these are black brothers, etc. .d., or that this is an underground lodge, but meanwhile, has there ever been a case of the final eradication of evil?"⁷⁶.

In the dialogue, the senior master ("A") explained to the student ("B") that the main task of the "free masons" is to master the art of rulers - the art of "dominating through people"⁷⁷, therefore a Mason is not obliged to maintain loyalty to the oath, the fatherland, the monarch, religion, for his fatherland is "the whole world, and not that small corner where you were born": "The time will come when there will be no property except the reward for labor, no material reward, except

gratitude, no inheritance rights, except for more extensive knowledge and a greater ability to benefit, acquired by communication and education."⁷⁸ Finally, the main goal of the Freemasons, the master summarizes, is the creation of a world monarchy, for only this will give humanity the desired peace.

As a matter of fact, both reports by I.I. Dibich were the first acts of defamation of Freemasons in Russia. At the same time, Jews were never mentioned in the colonel's denunciations (with the exception of the mention of Professor Fessler, whose Jewish origin would later be pointed out by anti-Semites of the 20th century).

Let us note that these denunciations were preceded by one document that came from a noble circle close to pre-Decembrist circles: Count M.A. Dmitriev-Mamonov, the last in the family, in 1814-1815. compiled 46 "Points of teaching taught in the internal Order", reminiscent in their aggressive ambitions of versions of the "Testament of Peter I".

There is no doubt that M.A. Dmitriev-Mamonov knew firsthand about the Freemasons, since paragraph 25 declared: "Granting to the Order estates, lands and fortifications like the Knights Templar, Teutonic and others, and the name of the knights as Knights of the Russian Cross"¹⁹. However, the nature of the plan clearly indicates that its creator was a mentally ill person, and, indeed, guardianship was soon established over the count. Drawing up the map of Europe in a new way, the author of the state plan for reconstruction did not ignore the Jews - in paragraph 12 he envisaged "the resettlement of half of the Jews from Poland to the uninhabited provinces of Russia and their conversion to the faith."

A few years after the defeat of the Decembrists, the government was forced to return to the issue of the "evil nature" of secret societies. In 1831, the former head of the office of the Ministry of Internal Affairs (chief of the secret police) Ya.I. de Sanglein was suddenly summoned to St. Petersburg to testify regarding two denunciations "to all of Russia" -

"folio or bulk" of Prince A.N. Golitsyn and an extensive note by M.L. Magnitsky.

The prince's "work" was called "On Illuminism in 1831." and consisted of two parts. Having outlined the goals of the secret society in the first part, the author of the "folio" in the second part argued that the Illuminati captured the most important government posts in Russia, and all the threads of the conspiracy ended up in the hands of M.M. Speransky, who for 20 years

patronized the "primary" Illuminati - the famous professor Fessler. In the margins of the "hulk" there are preserved the sovereign's own handwritten notes: "I demand evidence!", "Where is the evidence?", "A completely blatant lie!" etc., since the author indiscriminately slandered the persons closest to the emperor⁸⁰. ME AND. de Sanglein managed to convince Nicholas I of the complete absurdity of the denunciation, for the head of the secret police was aware of everything much better than the prince. It should also be said about one of the features of the "folio": its author constantly referred to another denunciation, written by M.L. Magnitsky and received in the name of Nicholas I in February 1831.

M.L. Magnitsky, a well-known and extraordinary personality, having completed a course at Moscow University, served in the Preobrazhensky Regiment, and then worked at the Ministry of Foreign Affairs in Paris and Vienna (attached to the headquarters of Field Marshal A.V. Suvorov, he was in charge of the commander's correspondence). Having gained confidence in M.M. Speransky, he in 1810-1811. under the leadership of the count he worked on drafting reforms, and after the fall of the minister he was exiled to Vologda, where he met Arakcheev, becoming his confidant. He soon took the post of vice-governor of Voronezh, and then received the post of civil governor of Simbirsk. Appointed trustee of the Kazan educational district, M.L. Magnitsky "became famous" for the simultaneous dismissal of 11 professors at Kazan University due to unreliability. However, in 1826 he was fired for embezzling government money and lived in exile in Revel.

In one of his articles under the loud title "The Fate of Russia," the disgraced nobleman proclaimed that Russia "does not grieve that there was a Tatar period that removed Russia from Europe," and further explained: "She rejoices in this, because she sees that her oppressors the Tatars were saviors from Europe. Tatar oppression and distance from Western Europe were, perhaps, the greatest blessing for Russia..."⁸¹.

A note addressed to the sovereign, submitted by M.L. Magnitsky on February 1, had the headline: "Exposing the worldwide conspiracy against altars and thrones, public events and legal acts." It outlined the Illuminati's plan to seize power and establish world domination. The seven points of the plan contained a detailed description of the "malicious activities of the Freemasons." Thus, paragraph 6 stated: "The goal of the order is the liberation of peoples from sovereigns, nobility and clergy," and in the previous paragraph 5, the means to achieve this were indicated: "The Illuminati must try to take possession of all government places, placing their adherents in them"⁸². Naturally, the former trustee of the Kazan educational district considered printing to be the main evil from which the penetration of Freemasonry into Russia began. It is no coincidence that in Masonic circles, according to the informer, it was decided to "take control of all branches of literature and poison them all with the poison of Illuminism"⁸³. Consequently, from the West the "paths" of Freemasonry went to the Russians - Prince Repnin, Elagin, Novikov, Pozdeev. Declaring the Jacobins to be the "strike force" of the Freemasons, Magnitsky eloquently declared that no one in the world can resist them except Russia, since it is "terrible to the Freemasons with its physical strength, spirit... true and indestructible religion, devotion to... autocrats, sincere, heartfelt, holy, because it is based on faith, on feeling, on the thousand-year tradition of people's love"⁸⁴.

Four days later, on February 7, 1831, Magnitsky continued his denunciation: having briefly summarized the previous letter, he, as a friend and employee, began to "expose" his former boss, M.M. Speransky. First of all, Magnitsky pointed out that he is the head of a secret conspiracy in Russia, and, thanks to the patronage of Speransky, the preaching of classical Illuminism is carried out in the country with "hellish tricks" both in educational literature and in scientific literature. Moreover, the informer reported that the center of the world conspiracy was in London, where the Illuminati even established a university without teaching Christian theology, but with the education of "Jews"⁸⁵.

Not satisfied with the first letters, Magnitsky a week later, on February 14, sent a new report from Revel to the sovereign, in which he identified different types of Illuminism - political, spiritual, academic and popular.

Having indicated the "paths" for the penetration of political Illuminism into Russia (Elagin, Shuvalov, Golitsyn, etc.), he paid special attention to the entourage of Emperor Alexander I, while sharply taking up arms against N.N. Novosiltsev (for the liberal project of the reforms he proposed) and Zionsky Messenger (a "totally Illuminati" magazine). Naturally, this time Speransky was not forgotten either, who was primarily blamed for inviting the professor of Jewish language Fessler. According to Magnitsky, Fessler was extremely dangerous, because, rejecting Christianity and wanting to replace faith with Illuminism, the professor argued that Christ was not the Savior, but "the son of the Essene, deceiving the people to establish his teaching"⁸⁶. Speransky received from the hands of the venerable professor a "talisman" (ring), which made the minister the sovereign leader of Russian Freemasons. Apparently, wanting to give the denunciation greater credibility, Magnitsky "confessed" that he himself had not escaped the "insidious networks" of the Illuminati and became a member of the Polar Star lodge, although he immediately recalled the first denunciation in 1811 to justify his action. (i.e. even before the fall of Speransky), in which he exposed the lodge "for its dangerous principles." And then in his letter, Magnitsky listed about fifty high-ranking officials who were members of the secret society.

The possibilities of Masonic agitation have increased since the creation of the "Bible Society", thereby marking the emergence of "spiritual" Illuminism in Russia. Scientific secretary of the society V.M. Popov (1771-1842), together with other adherents, sought to replace "true Orthodoxy" with English Protestantism (Methodism). Simultaneously with spiritual Illuminism, "academic" Illuminism was also spreading in Russia (through the creation in 1816-1817 of the first Lancastrian schools, teaching in which was based on the mutual teaching of students). Naturally, the former "extinguisher" of the "fire of freethinking" in the Kazan educational district under his jurisdiction also accused universities of teaching pantheism, materialism and pragmatism, because classes in "exact disciplines" (statistics, economics, etc.) will very quickly convince students that that "government officials, the clergy, the nobility, and the army are non-producing classes (drones of society)"⁸⁷. But, perhaps, the most important thing in this letter from M.L. Magnitsky was that for the first time Jews also became participants in the "world conspiracy of Freemasons". Therefore, the book publisher Nikolai, a seller of "all kinds of wickedness," invited the "glorious Jew Mendelssohn" (one of Weishaupt's most active collaborators) to work on the "World German Library." Pointing to the emergence of dangerous heresies, he placed the blame on modern Jewry, which misinterprets the Bible, especially in the prophecies about the coming of Christ. Jews, taking advantage of Christians' ignorance of the Hebrew language, "publish, under the guise of prayer books, various works that are outrageous against the people and governments of Christians"⁸⁸. In fact, it is Magnitsky who has priority in the "discovery" of the connection between Freemasons and Jews, although he did not specify it. Pointing to the Jews as a demoralizing force, he emphasized their use by the Illuminati to achieve secret goals. So, for example, in paragraph "B", explaining the means of disseminating Masonic ideas, Magnitsky indicated: "Through adepts and messengers traveling under various types. People of this kind can come to Russia, for the most part, under the name of clerks of trading houses, from whom indeed, to close themselves off, it is easy for them to have some orders from our works, etc., because now the capitals of all Europe have already been brought into the hands of the Jews (the four Rothschild brothers)..."⁸⁹.

And twelve years after sending his "denunciations to all of Russia", in which M.M. was declared the main minion of the Illuminati in Russia. Speransky, Magnitsky - a former employee and friend of the minister - decided to publish an "obituary" (this time openly). In the Slavophile magazine "Moskvityanin" (1843) it appeared under the signature of M.L. Magnitsky "Duma at the tomb of Count Speransky." Yesterday's informer paid tribute to the late minister with regret: "The worthy deathbed of a famous husband, who has no similar in our history, for the variety of his extensive and deep knowledge, for

the vigilance of his mind, by the bold and high flight of his thoughts, by the gift of words, combining strength and simplicity with some inimitable charm and which he mastered orally and in writing without any preparation, easily and naturally, by the rapid volume and clear presentation of the most difficult state subjects, by direct participation, during four reigns, in the most important decrees.⁹⁰ The difference between the "Duma" and "anonymous letters" seems to allow us to see in their author a prototype of future "sexots" and "laureates", one published openly, and the other - those who reported secretly and "to whomever it was necessary." Be that as it may, a beginning was made, then followers and continuers were found, and the matter did not follow them, although M.L. Magnitsky's "creativity" was handed over to the "special storage" of the department. secret police, it almost immediately became known to home-grown anti-Semites, the first place among whom, undoubtedly, was taken by O.A.

Unlike Yu. Delevsky and many others, who believed that the legend of the "Judeo-Masonic conspiracy" arose in France in the 60s of the 19th century, from where it was allegedly borrowed by Russian anti-Semites, in our opinion, the history of social ideas in Russia contains a sufficient number of facts and documents proving that this "invention" was purely domestic.

Note

- 1 See: Przhetslavsky O. A. Memoirs//Russian antiquity. 1883. No. 14. pp. 488-489.
- 2 See: Tsvibak M. Platonov and his school. – In the book: The class enemy in history front. M. – L., 1931. P. 94-95.
- 3 More details: Sliozberg G.B. Things of a long time ago. Paris, 1934. T. 3. pp. 19-25; Dubnov S.M. The book of life. Riga, 1935. T 2. P. 64-65.
- 4 See: Voronkov I.A. Polish secret societies in Lithuania and Belarus at the end of the 18th century. and the first thirty years of the 19th century. // Historical notes. T. 60. P. 285.
- 5 O.A. Przhetslavsky complained that the Poles did not take advantage of the opportunities presented to them for career advancement, unlike "the foreign natives of one of the outskirts of the empire." Przhetslavsky O.A. Memories //Russian antiquity. 1875. September. P. 135.
- 6 See: Ibid. 1875. December. pp. 713-714.
- 7 Examples from the book by Sh. Askenazi are given according to the publication: Voronkov I.A. Decree. op. pp. 272-281.
- 8 See: Gessen Yu.I. History of the Jewish people in Russia. In 2 volumes. Pg., 1916. T. 1. P. 142.
- 9 See: Krebs V. Uman massacre. Kyiv, 1879 (translated by I.M. Rev).
- 10 See: History of the Jewish People. In 2 vols. Ed. S. Ettinger. Jerusalem, 1979. Vol. 2, pp. 452-453.
- 11 See: Ibid. pp. 453-461.
- 12 See: Ibid. P. 447.
- 13 Ibid. P. 446.
- 14 See: Dubnov S.M. Recent history of the Jewish people. Berlin, 1923. T. 1. P. 241-243.
- 15 See: Experienced. St. Petersburg, 1910. P. 279.
- 16 On the controversy among Jews regarding Napoleon, see: Pages of the Past. Messianic sentiments in 1813 // Dawn. 1930. No. 42. P. 7-8.
- 17 Gessen Yu.I. Decree. op. T. 1. P. 361. On the attitude of Alexander I towards the Jews, see: Alexander I in the role of... Balfour // Dawn. 1931. M «1. pp. 10-11.
- 18 Quoted. by: Schilder I.K. Emperor Nicholas the First, his life and reign. St. Petersburg, 1903. P. 68.
- 19 (Ermolov) Notes of Alexei Petrovich Ermolov. M., 1865. Part 1. pp. 258, 270.

- 20 (Volkonsky) Notes of Sergei Grigorievich Volkonsky. St. Petersburg, 1912. pp. 174-175.
- 21 Davydov D.V. Essays. M., 1962. P. 364. Jewish participants in the War of 1812 subsequently received the right to live in the capital - see: Mironova M.V., Menaker A.S. In his repertoire. M., 1984. P. 9.
- 22 Son of the Fatherland. 1816. No. 26. pp. 289-291.
- 23 Quoted. from: Berlin P. Patriotic War and the Jews // New Sunrise. 1911. No. 29. P. 23-24.
- 24 See: Sanglen Ya.I. Notes // Russian antiquity. 1883. March. pp. 543-544.
- 25 See: Ginzburg S.M. Patriotic War of 1812 and Russian Jews. St. Petersburg, 1912. pp. 93-96.
- 26 Quoted. by: Orshansky I.L. From the modern history of Jews in Russia. (Jewish Library. T. 2), St. Petersburg, 1872. P. 253.
- 27 See: Romanovsky AM The French in Chaussy in 1812 // Russian antiquity. 1877. December. pp. 688-696.
- 28 See: Lavrinovich M. Vilna in 1812 // Historical Bulletin. 1897. T. 10-12. P. 873.
- 29 See: Przhetslavsky O. A. Prince Xavier Drutsky-Lubetsky // Russian antiquity. 1878. T. 21. pp. 630-631.
- See: Russian Biographical Dictionary. (Czartoryski A.). pp. 49-50.
- 31 Quoted. by: Schilder N.K. Emperor Nicholas the First... P. 68.
- 32 Schilder N.K. Emperor Alexander the First. In 4 volumes. St. Petersburg, 1905. T. 1. P. 140.
- 33 Ibid. pp. 141-142.
- 34 (Romanov) Vel. book Nikolai Mikhailovich. Emperor Alexander I. Experience historical research. Pg., 1914. P. 137.
- 35 Quoted. by: Shik A. Denis Davydov. Paris, 1951. P. 76.
- 36 See: Przhetslavsky O. A. Kaleidoscope of Memories // Russian Archive. 1872. T. 12. column. 2300-2301; also: Shatskin Ya. New materials about the participation of Jews in the War of 1812 // Jewish antiquity. 1914. pp. 496-497.
- 37 See: Davydov D.V. Decree. op. pp. 358-360, 397-402, 447.
- 38 See: Ritual processes of 1816 // Jewish antiquity. 1912. Issue. 1. P. 145.
- 39 See: Ritual processes of 1816 // Jewish antiquity. 1912. Issue. 1. P. 144.
- 40 See: Dubnov SM. Contemporary history of the Jewish people... T. 2. P. 200.
- 41 Przhetslavsky O.A. Memories // Russian antiquity. 1882. T. 14. pp. 487-488.
- 42 Quoted. by: Dubnov S.M. Decree. op. T. 2. P. 185.
- 43 See: Ibid. P. 186.
- 44 Ibid. P. 187.
- 45 Ibid. P. 188.
- 46 Ibid. P. 189.
- 47 Ibid. pp. 189-191.
- 48 See: Velizh case. – In the book: Jewish Encyclopedia (Brockhaus and Efron). In 16 volumes. St. Petersburg, 1911-1916. T. 5.
- 49 Quoted. by: Ryvin M.D. Slander. St. Petersburg, 1912. P. 73.
- 50 See: Ibid. P. 85.
- 51 Quoted. by: Grossman L. Lermontov and the culture of the East. Literary heritage. M., 1941. T. 43-44. P. 723. See also about Lermontov's plan for the tragedy "The Spaniards," which, according to the scientist, was inspired precisely by the Velizh case.
- 52 See: Przhetslavsky O.A. Memories // Russian antiquity. 1883. T. 39. pp. 490-491.
- 53 See: Przhetslavsky O. A. Kaleidoscope of Memories // Russian Archive. 1872. T. 12. Stlb. 2301-2302.
- 54 See: Ibid. Stlb. 2302.
- 55 Quoted. by: Afanasiev VV. Ryleev. M., 1982. S. 232-233. See: Talent I. Did Jews rent churches in Ukraine? Kyiv, 1903.
- 56 On the superstitions of the local Belarusian population, see: Jew's bones as protection

from the death of livestock. Report to the Government Synod of Volyn-Zhitomir Bishop Daniel dated February 18, 1810 // Russian antiquity. 1903. T. 10. P. 204.

57 Przhetslavsky O.A. Kaleidoscope of memories // Russian archive. T. 12, Stlb. 2301-2302.

58 See: Reader on the history of Ukraine. Kyiv, 1959. T. 1. P. 641-642.

59 See: Gessen Yu.I. Fatal Purim. – In the book: Jewish Messenger. L., 1928.

60 See: Ginzburg SM. Decree. op. pp. 94-95.

51 See: Florovsky A.V. Patriotic War and Novorossiysk Territory, // Notes Imperial Odessa Society of History and Antiquity. Odessa, 1913. T. 31. P. 33, 38, 48.

62 See: Semevsky V. Decembrists-Masons // Past years. St. Petersburg, 1902. No. 2. P. 4-5.

63 See: Pigalev V. A. Bazhenov (ZhZL). M., 1980. pp. 157-175.

64 See: Mikhailov O.N. Derzhavin (ZhZL). M., 1977. S. 216-219.

65 Melnikov-Pechersky A. On the mountains. In 2 vols. L., 1958. T. 1. P. 338-340.

66 Compare: Bostunich G. Freemasonry in its essence and manifestations. (Yugoslavia), 1928. pp. 35-36: "In his beautiful in texture, but by no means implausible in ideology, dying novel "Masons," A.F. Pisemsky describes to us the extinction of Freemasonry in Russia... That's why it happened that those familiar with Freemasonry only according to his novel, the reader not only does not see anything anti-Christian and criminal in this formidable phenomenon, but, on the contrary, often undertakes to argue with those who take on the thankless task of opening his eyes..."

67 E.N. Kotelnikov was born in 1774 or 1775 in the family of a village clerk of the Verkhne-Kurmoyarsk village, began his service in 1789 and already in 1800 became a captain. He was accepted into the customs service on the Austrian border, but on December 24, 1804 he was demoted to private for passing contraband goods. On April 18, 1815, having attracted the attention of Barclay de Tolly during the Patriotic War of 1812, he was restored to the rank of captain. He knew Polish, French and German.

68 Quoted. by: Pypin A. Biblical sect of the twenties // Bulletin of Europe. 1871. March. P. 252.

69 Ibid. pp. 254-259.

70 On certain similarities in initiation between Masons and sectarians, see: Bonch-Bruevich V.D. Sectarianism and Old Believers in the first half of the 19th century // Selected works in 2 volumes. M., 1959. Vol. 1. pp. 279-280.

71 N. On the history of Freemasonry in Russia // Russian antiquity. 1907. April. pp. 113-114.

72 Ibid. P. 216.

73 Ibid. P. 219.

74 Ibid. P. 221.

75 Ibid. 1907. May. P. 413.

76 Ibid. pp. 414-415.

77 Ibid. P. 423.

78 Ibid. pp. 426-427.

79 See: From the papers of Count Mamonov. From letters and testimonies of the Decembrists. Criticism of the current state of Russia and plans for the future structure // Ed. A.K. Borozdina. St. Petersburg, 1906. pp. 145-149.

80 Schilder N.K. Two denunciations in 1831 // Russian antiquity. 1898. December. P. 522.

81 Quoted. by...: Ch-v. Mikhail Leontievich Magnitsky. New data to its characteristics // Russian antiquity. 1875. November. P. 485.

82 See: Schilder N.K. Two denunciations in 1831 // Russian antiquity. 1899. January. P. 69.

83 Ibid. pp. 75-76.

84 Ibid. P. 80.

85 Ibid. P. 87.

86 Ibid. 1899. February. P. 296.

87 Ibid. 1899. March. P. 623.

88 See: Ibid. P. 625. Magnitsky worried in vain: Nikolaev censorship vigilantly monitored the publication of Jewish books. Around this time, the Shapiro brothers tried to print Kabbalistic books without permission from the censor, for which they were punished by spitzrutens, and one of the brothers died under the rods. See: Seltzer. Lipman. From family memories // Jewish antiquity. 1907. pp. 23-43.

89 See: Schilder N.K. Two denunciations in 1831 // Russian antiquity. 1899. March. P. 629.

90 Quoted. by: Magnitsky M.L. Duma at the grave of gr. Speransky // Russian antiquity. 1883. November. P. 329.

63

Chapter two

THE GREAT SECRET OF THE FREEMASONS THE JEWISH QUESTION AND RUSSIAN LITERATURE

Until the 19th century The stereotype of a Jew, created in world literature by Christian writers, regardless of their national origin, was built on very specific mythologies. Literary images of Jews had a dual nature: on the one hand, the Old Testament history determined the "high calm" of the image, and on the other –

the evangelical tradition imposed a "low calm." The apostle-traitor Judas Iscariot, who betrayed Christ into the hands of persecutors for thirty pieces of silver, is a prototype of many "ancestral traits": treason, double-dealing, love of money, immorality, cowardice, denunciation. It is characteristic that the image of the Jew in non-Christian literature of the Arab world did not contain these mythologies¹.

In Russian literature of the 19th century, which was rapidly mastering European models, naturally, the Jewish type was copied from already known characters created by Chaucer, Dante, Shakespeare, Moliere, Byron, Goethe and many others. At the same time, numerous literary adaptations of biblical images, psalms, and plots in one way or another contributed to the fact that in a number of works with an oppositional orientation, the image of the Jew (Israel) turned out to be the bearer of well-defined revolutionary ideas (for example, "Zerubbabel" by W. Kuchelbecker, individual imitation psalms F. Glinka, "The Spaniards" by M. Lermontov, etc.).

However, these peculiar philo-Semitic attempts were the exception. Indeed, having discovered in "The Black Shawl" (1820) A.S. Pushkin's phrase "despicable Jew" and the lines "I gave him gold and cursed him", it is easy to come to the conclusion about the "invariably sharply negative" attitude of the great Russian poet towards the "Jews": "Pushkin's hostility - unconscious, instinctive, unreasoning" ². However, firstly, it was not by chance that Pushkin indicated the "protograph" - "Moldavian song" (so the "I" in "Black Shawl" belongs not to a Russian, but to a Moldavian); secondly, "the despicable Jew" to whom he "gave gold" and whom the subject of the song "cursed" could hardly have knocked on his door on his own initiative (if only because of the character of a jealous and murderer: compare with the images of Girey in "The Fountain of Bakhchisarai" and Aleko in "Gypsies" "); thirdly, in the "international" of the song (Moldavian, Greek, Jew, Armenian) all the characters, including the slave, are negative images, although romanticized. There is no need to talk about the distance between the real author and the subject of the song if, Of course, do not assume that everything "characterized" is at the same time "author's".

Another example that "proves" Pushkin's anti-Semitism is usually considered the image of Solomon in "The Miserly Knight." But here, just as in the "Moldavian song," the point is not at all

"routine understanding of character" 3, and in the Western European "stamp" of the image of a Jewish moneylender. However, Pushkin gave Solomon not only wisdom, but also a psychologically accurate understanding of filial hatred, taken to the extreme and realized in subsequent scenes. So the proposal of reprisal with the help of poison characterizes not so much the "temper" of the moneylender, but his prophetically guessed readiness of his son to commit parricide.

The Jewish theme is presented in Pushkin's artistic developments - in "The Black Shawl" and "The Miserly Knight", in "Gabriliad" and "In the Jewish hut there is a lamp...", in "When the Assyrian ruler..." and in the epigram on Bulgarin ("Be a Jew, and it's not a problem..."). He somehow connected the drafts of the poem "You illuminated your mind with enlightenment...", apparently one of the dedications to A. Mickiewicz, with the ending of the Polish poet's preface to the third part of "Dziady" 4. It is important to note the fact that, as soon as the gospel mythologeme is added to the context, the meaning of the concepts "Jew" and "Jew" turns out to be negative (the exception is, perhaps, the 1836 sketch "How the traitorous disciple fell from the tree ...", in which the image of Judas Iscariot is never shaded by nationality), but in situations free from it both concepts turn out to be neutral. It seems that Pushkin's attitude towards Jews was not painted in anti-Semitic or philo-Semitic tones. It is enough to recall the author's line from "The Robber Brothers" ("Between them there is a Jew... in black curls") and the "character" ("Is it coming... the rich Jew or the wretched priest...") to come to this conclusion. It is no coincidence that in "Songs of the Western Slavs", in the presence of popular superstitions about Jewish witchcraft ("Theodore and Stamati"), Pushkin considered it necessary to comment not only on the line "A Jew spills water on a toad" ("All nations considered the toad a poisonous animal"), but also on line from "The Battle of Zenica the Great" ("They began to hang Jews on trees"), give a note to Merimee: "The Jews in the Turkish regions are eternal objects of persecution and hatred. During the war, they suffered from Muslims and Christians. Their fate, notes V Scott, is like the fate of a flying fish." 5. For Pushkin, who took lessons in "pure atheism," wore a ring with a Jewish inscription ("talisman"), began to study the Hebrew language and dreamed of translating "Job," the question of the Jews was not clear-cut. determined precisely because their role in Russian life was not assessed by him from state and political positions.

N.V. Gogol, who grew up in Little Russia and absorbed a hostile attitude towards the "enemies of Christ" along with "mother's milk," naturally presented the image of the Jew within the boundaries of the Gospel mythologies, supplementing them with those Little Russian "fables" that became "stable clichés" in Ukrainian folklore. So, for example, a legend arose about the rental of "holy churches" by Jews 6, which served as the beginning of Taras Bulba's acquaintance with Yankel: "Now the Jews have them on rent. If you don't pay the Jew in advance, then masses cannot be held... And if the disobedient Jew does not put down If you use your unclean hand on Holy Pascha, then you cannot sanctify Pascha..." 7. However, Gogol understood perfectly well that the Jews simply found themselves between a rock and a hard place. The anger of the Cossacks against the priests, who harnessed the "shafts of Orthodox Christians" and dealt with "the colonels and the hetman," fell on the "bastards": "Hang all the Jews!" - rang out from the crowd... and the crowd rushed to the suburbs with the desire to slaughter all the Jews... The poor sons of Israel, having lost all the presence of their already small spirit, hid in empty burner barrels, in stoves and even crawled under the skirts of their Jewish women; but the Cossacks found them everywhere" (63). Of course, Gogol was unlikely to sympathize with the "poor sons of Israel," however, he was able to notice that it was Yankel's "internationalism" ("We and the Cossacks are like brothers...") that turns out to be the real reason for the pogrom: "How? So that the Cossacks are brothers with you." ?.. You can't wait, damned Jews! In the Dnieper, gentlemen!" (64). Gogol motivates the rescue of Yankel by an important circumstance for Taras: the Jew once gave his brother Dorosh eight hundred sekhins to ransom himself from "captivity from the Turks." But at the same time, Bulba summarizes: "It will always be time to hang the Jew," and Gogol, summing up the pogrom of the defenseless population, emphasizes the real reasons for the campaign: "Now that's all..."

the council of elders, kuren, koshev and with the will of the entire Zaporozhye army, decided to go straight to Poland, avenge all the evil and disgrace of faith and Cossack glory, collect booty from the cities, set fire to the villages and grains and spread their glory far throughout the whole steppe " (64).

Far from sympathizing with the Jews, Gogol, nevertheless, considered it necessary (either for plotological reasons, or because of his inherent inconsistency) to note that Yankel was not at all "petty in spirit": "Taras Bulba saw that his Jew, Yankel, was already he broke up some kind of yarka with a canopy and sold flints, screws, gunpowder... "What a damn Jew!" Taras thought to himself and, driving up to him, said: "You fool, why are you sitting here? Do you want to be shot like a sparrow?" (66). In response to this "kind attitude" Yankel admits to Taras that among the Cossack carts there is also his cart with all sorts of necessary supplies and that he is going to "deliver all kinds of provisions along the way. such a cheap price at which no Jew had ever sold." Zaporozhets only "shrugged his shoulders" and, together with the author, "marveled at the lively Jewish nature" (66). It seems that, based on the final episode of Chapter IV, we can definitely come to the conclusion about the "natural cowardice" of the Jews with such a "glibness of nature" (even if manifested in trade), is difficult. However, Yankel's behavior in Warsaw is also not

lends itself to unambiguous assessments.

Taras Bulba, after the capture of Ostap, decided to see his son at all costs and "found himself in Uman" in front of Yankel's "unclean, dirty" house. The author's description of the "famous Yankel" is given extremely frankly: "He already found himself here as a tenant and innkeeper; little by little he took all the district lords and nobles into his hands, little by little he sucked out almost all the money and strongly marked his Jewish presence in that country. At a distance of three miles in on all sides there was not a single hut left in order: everything fell down and became decrepit, everything was drunk, and poverty and rags remained, as if after a fire or a plague, the whole region had weathered away. and the entire voivodeship" (126). Such a characterization of the "Yankel guilt" before the voivodeship undoubtedly justifies, in Gogol's opinion, the pogrom actions of both the Cossacks and the gentry. However, the whole point is that the "economic" evil of the "Jewish presence" (tenantry and tavern ownership) is not at all the only and, therefore, dominant definition of the image of the Jew, who, seeing Taras and remembering the two thousand chervonets promised for his head, here but "he was ashamed of his self-interest" (Gogol, of course, could not resist immediately using the mythologeme of "the eternal thought of gold," which, "like a worm, wraps itself around the soul of the Jew" (126). At the same time, following the artistic truth, the author unexpectedly puts into Yankel's mouth words that are not much different from his indictment of the Jew, but now directed against Taras: ""Ah, nice coin! Ah, good coin!" he said, twirling one chervonets in his hands and testing it on his teeth "I think that the man from whom the master robbed such good ducats, and did not live an hour in the world, immediately went into the river, and drowned there after such glorious ducats" (127) In this two-sided guilt of the heroes (ruining). Yankel's activity and the robbery of Taras) not only has a hint of "levelling", but it seems that the general wrongness of Christian hatred of Israel that has surfaced in Gogol subconsciously is felt, even if it was said not by him, but by Yankel: "Seize the Jew, tie up the Jew, take away all the money from the Jew, put the Jew in prison!" Because everything that is unkind, everything falls on the Jew; because everyone mistakes a Jew for a dog; because they think he's not a man if he's a Jew" (128).

Unfortunately, researchers who reproached Gogol for anti-Semitism focused only on the "black colors" of the Jewish theme in Gogol's story, refusing to see the numerous details of the author's sympathy for the powerless and defenseless residents of Warsaw and Uman - on Mordecai's face "there were so many signs of beatings received for daring that he, no doubt, had long ago lost count of them and was accustomed to consider them as birthmarks," "Mordecai no longer had his last curl... Yankel very often put his hand to his mouth, as if he was suffering from a cold," Taras "agreed... to change clothes ... For what

The far-sighted Jew had already managed to lay hold of the dress." The Cossack sincerely speaks about the Jewish mind and their rationality: "Listen, Jews!.." he said, and there was something enthusiastic in his words. - "You can do everything in the world, even if you dig it up from the bottom of the sea; and a proverb has long been saying that a Jew will steal himself whenever he wants to steal..." And as a consequence of this tirade of Taras, the author quotes the words of Mordecai: "When we and God want do it, it will already be as it should be." The fact that the Cossacks did not manage to see his son is not the fault of the Jews, but of Taras, who, in response to the offensive words of the haiduk, betrayed his Orthodox origin: "You yourself are a dog! How dare you say that our faith is not respected? This is your heretical faith not respect!" (135) (cf.: "These are dogs, not people. And their faith is such that no one respects" or "disobedient Jew", "unclean Jew", Poles - "damned lack of trust", etc.). The narrative emphasis in this episode falls not on Yankel's "sad thought" about the wasted chervonets, but on the resentment and anger of the Cossack: "And why touch? Let him, the dog, scold! They are already such a people that they cannot help but scold! Oh, my world, what happiness God sends to people! A hundred chervonets just for driving us away! And our brother: they will tear off his sidelocks and make such a thing out of his face that you can't even look at them, but no one will give you a hundred chervonets" (136).) (it is not the Jews who received the money and tried to fulfill Taras's request who are dishonest, but the haiduks who took the payment and did not keep their word).

It should be noted that Yankel stands next to Taras during the execution of Ostap, like his faithful comrade. So there is no need to talk about unambiguous assessments on the Jewish topic, although, undoubtedly, distortions and adherence to "popular opinion" are obvious. It is no coincidence that Gogol, in listing the grievances of the "nation" ("mockery of one's rights", "shameful... humiliation", "insult to the faith of ancestors", "disgrace of churches", "atrocities of foreign lords", "for union") included "the shameful dominion of Judaism on Christian land" (i.e. tavern ownership and tenant farming), although before that, talking about life in the Zaporozhye Sich, he noted: "Only the Jews, Armenians and Tatars, prompted by strong self-interest, dared to live and trade in the suburbs... However, the fate of these self-interested traders I was very pitiful" (53). Perhaps, understanding the "bloody life" of this "fierce age," Gogol still could not fully recognize the actions of those who "did not heed anything ... and, lifting their babies from the streets with spears, threw them into the flames" as God's vengeance. (143). Captivity of Taras -

this is the highest court of justice, and although "there will not be such fires, torments and such strength in the world that would overpower the Russian force," it is unlikely that the heroic death of the Cossacks justified the "disrespect" of the black-browed ladies who "at the very altars could not escape": "Taras lit them along with the altars." Therefore, his death - at the stake, and not on the scaffold, as it were, equates the chieftain with the victims of robbery, emphasizing the general guilt of that "hardening" in which "they do not sense" humanity and humanity." 8. In this sense, the negative traits of Jews, in accordance with the mythologies, they do not justify their "disloyalty" to both warring parties; on the contrary, judging by Yankel and his friends, they are more likely to show sympathy for the oppressed than for the oppressors.

Of course, the absence of a positive image of the Jew in the works of great writers is unfortunate, but apparently this is a consequence of historically established ideas and mythologies, nationally and religiously colored. The Jewish theme in the works of Pushkin and Gogol sufficiently indicates that their anti-Semitism was "Christian" in nature, but in no way nationalistic or political.

The appearance of the image of a Jew in works of Russian literature of the 19th century. on a topical topic, of course, was influenced by the sharply negative characteristics of the Jewish characters, but they were oriented to one degree or another on "evangelical" allusions. But the absence in the image of a Jew of any socio-political definitions that accused foreigners of anti-state or anti-patriotic activities requires careful handling of the concept of "anti-Semite", otherwise the entire European culture and all its creators will have to be put in the dock. There can be no benefit from such a "frontal" point of view.

The reasons for the “apoliticality” of Jews among tribes and peoples were their position related to economic infrastructures, and historically state- not with political institutions. At the same time, for any nationalistic work, the opposition of positive to negative based on the national identity of the characters is initial and final⁹. But being such a postulated norm of chauvinistic views, such opposition is present as a “categorical imperative” and, due to this circumstance, is devoid of any individual evaluative parameter¹⁰.

The situation is different when the specificity of the “state-political” and “historical-social” exclusivity of the timeless enmity of “natives” and “foreigners” is added to the “categorical imperative”. The consequence of this “symbiosis” is that, in fact, “zoological” hatred of “foreigners” (not necessarily Jews) on the part of the “natives”, which is always dressed up in the clothes of “history”, religious fundamentalism, “eternal truth” and declared, “holy war” of good and evil. That is why, no matter how negative or positive the Jews appear in certain works, their images themselves do not indicate either anti-Semitism or the author’s philo-Semitism until they are charged with historical and political guilt in the state’s troubles. All other properties of Jews, defined on mythologems or on traditional “stamps,” should hardly be assessed as “corpus delicti,” i.e. like anti-Semitism. Otherwise, anti-Semitism is assigned a mystically unambiguous meaning of the same idea, beloved by anti-Semites, of “timeless enmity,” even if interpreted Zionistically.

"IVAN VYZHIGIN" F.V. BULGARINA

Almost simultaneously with the “denunciations to all of Russia” by Golitsyn and Magnitsky, who warned the government about the danger of spreading the ideas of Freemasonry and still in a veiled form attributing to the “Jews” participation in the Masonic conspiracy, works appeared in Russian fiction that in one way or another related to the “secrets” of Freemasonry and Jewry.

For the first time in a Russian novel, Jews and Masons meet in the famous work of V.T. Narezhny "Russian Gilblaz, or the Adventures of Prince Gavril Simonovich Chistyakov." The first three parts of the novel were published in 1814 and were immediately withdrawn from circulation. Twice more (in 1835 and 1841) censorship banned this work. What's the matter? V.G. Belinsky in the article "Russian literature in 1841." called Narezhny the “ancestor” of Russian novelists of the 19th century. From our point of view, it is extremely interesting that Gogol’s predecessor turned out to be almost the first Russian philo-Semitic writer, and this was one (if not the main) reason for the banning of “Gilles Blas”. A censor wrote in 1841: “In the whole novel, all the persons of the nobility and upper class, without exception, are described in the darkest colors; in contrast, many of the common people, including the Jew Yanka, are distinguished by honest and blameless actions^{10a}.” There is no need to exaggerate the degree of the author’s social protest -

Narezhny is also merciless in his portrayal of the common people - the peasantry, whose representatives are entirely drunkards, thieves, lazy people, perjurers, arsonists and murderers. And indeed, the only worthy people are the Jews: the tavern owner Yanka Yankelevich and his nephew “beautiful Joseph”. The odious anti-Semitic figure of the shinkar, under the pen of Narezhny, turns into the tragic figure of the Eternal Jew, persecuted, beaten, robbed by the peasants to whom he provided benefits. Such an image in

Russian literature will not appear for a very long time.

As for Freemasonry, it is presented in a caricature in the novel. One of the heroes of the novel is invited to join the secret order "Society of Benefactors of Light," which the "stupid mob" calls Freemasons. At the same time, they are the enlighteners of the world, friends of humanity and rulers of the world, possessing high mysterious wisdom, insight into the plans of European courts, knowing the intentions of the "boyars" and "the entire course of the sublunary world."

It must be said that some pages of Narezhny's novel were read, no doubt, with special interest by L. Tolstoy, for the descriptions of admission to the lodge, as well as the mocking attitude towards the "brothers," were played out very similarly by both writers, separated by more than half a century.

In the sense of combining Jewish and Masonic themes, it is interesting that it was almost forgotten by the 70s of the 19th century. A.F. Veltman, whose novel "The Wanderer" (1831), demonstrating, albeit superficial, but very real acquaintance with the life of Moldavian Jews, nevertheless contained mystical-Masonic paraphernalia and a romantically elevated manner of narration¹¹.

Burke's cabman, accompanying the main character in his "wandering" and search for the "unknown maiden" (Sophia), plays a double role in the novel: on the one hand, Burke - an ordinary servant, ready or not ready to carry the quartermaster on his journeys from place to place, and on the other hand, he is the owner of some mystical secret and carries his master into "mysterious worlds." The author talks about the first appearance of the cab driver with irony and good nature: "I took a deep breath and woke up. I looked. Where am I? - I'm lying in the van, the horses, unharnessed, calmly eating hay. To the right is a forest; to the left... noise... a secluded tavern... Where is my Berka? scammer!

I go to the tavern - everyone in the tavern is drunk!
And Berka is drunk! Well, how can we be here?!
On Mordecai from Haman
I couldn't tell the difference, the slacker!
This kind of breakdown was not in the plan!
So I ask the Jew: "Will you harness the nag?"
What's the Jew's answer? "No, Shabes, sir!"

*Rastakh – stopover (ed. note) 12.

Oh, happy is he who is not hot!
But if he were forced
To rule the Sabbath in a tavern with Jews???
I would look!!!

A characteristic detail is the widespread drunkenness in the tavern of generally teetotal Jews - Veltman dedicated it to a specific event: on the holiday of Purim, a pious Jew must get drunk so as not to distinguish between curses on Haman and blessings on Mordechai. This alone indicates the author's knowledge of Jewish customs and Jewish holidays.

The "mystical chapter" of CCLXII is especially interesting. While waiting for the "approach of the material self," the hero finds himself in an unknown world, the attributes of which, apparently, were supposed to be the letters of the Hebrew alphabet, interpreted in the spirit of Kabbalah, with which Veltman was certainly familiar: "Buildings appeared to the left.

-What village is this? – I asked the cab driver.

- Aleph! - he answered" 13

"Aleph" - the first letter (in astrological meaning means mother), is a mystical synonym: "divine world" 14. Here, in this mysterious world, the letters of the Hebrew alphabet turn out to be a refrain of mystical events, one of which is the marriage of a hero with a maiden (apparently, Sofia. – S.D.): "Not daring to raise my gaze, I noticed that the beautiful young creature showed me with her hand that I should sit down... Everyone was silent, everyone's eyes were turned to me... Impatience took its toll... "I don't know." "What deity turned her favorable gaze on me and gave me the happiness of being here?" I said quietly, turning to the silent, lovely maiden. She looked at me tenderly, and the word "Aleph!" escaped with a sigh from her lips. "Aleph ! Aleph!..." – whispers were heard throughout the hall.

A chill of horror ran through me.

"I don't understand the mysterious words," I continued, "everything here is mysterious to me; explain to me or let me move away from these charms.

"Beth!" – the girl said quietly. "Bat! Bat! Bat!" - repeated quietly by thousands votes.

I jumped up. "I can't bear this," I cried.

"Gimmel!" – the girl cried and rushed into my arms. I was speechless.

"Gimmel! Gimmel! Gimmel!" – rang out loudly throughout the hall.

Suddenly an old man in white clothes appeared; from under the two-horned cap of the ancient priests, snowy hair rested on the shoulders. He came up to me, took my hand, put the virgin's hand in it and began to say slowly: "alef, bet, gimmel, dalet, ge, vuv, zayn, het, tet, yot, kaf, lamed, mam, nun, samekh, ain, pe, tsade, kuf, resh, shin, taf!"

Everyone present repeated these words. Horror embraced me, my eyes grew dark, the day disappeared, everything was covered in darkness. The maiden's hand grew cold in my hand...

- Ugh! - I screamed and woke up...

- My God! it was all in a dream! - I said and jumped up with joy that I got rid of aleph, bet, gimmel and all the letters of the Hebrew alphabet" 15.

Of course, the interpretation of this chapter may vary. At the same time, criticism greeted Veltman's novel quite favorably, and Belinsky even called the poem "Eskander" included in the novel one of "the most precious diamonds of our literature" 16. Veltman himself, sending his book to Pushkin, emphasized that it was difficult to understand, "wandered I either fornicated" 17.

The work of F.V. was completely different in meaning and trend. Bulgarin (1789-1859), who was one of the first Russian writers to condemn Russian Jewry as such. In 1829, the moral and satirical novel "Ivan Vyzhigin" was published in St. Petersburg, which brought the author the fame of "the first prose writer" in Russia.

F.V. Bulgarin was born into a Polish family and studied in the privileged cadet corps of St. Petersburg, despite the fact that his father (a friend of Kosciuszka) was exiled to Siberia for the murder of a Russian general. Having entered military service, Bulgarin took part in the battles of 1805-1807, and then deserted from the Russian army and fled to Warsaw, becoming an officer in the Polish legion, with which he participated in the Italian and Spanish campaigns. In 1812, the Polish legion became part of Oudinot's corps, which operated in Lithuania and Belarus. As is known, after the occupation of Paris in 1814, Alexander I gave "permission to the Polish troops who fought under the banner of Napoleon to return to Poland, with their commanders and with their banners." 18. Among those "rehabilitated" was F.V. Bulgarin (how he managed to avoid execution for desertion from the Russian army remains unknown). After a short stay in Warsaw, in 1820 he moved to St. Petersburg for permanent residence.

Apparently, anti-government sentiments in Russian society played a role

a significant role in the fact that the former deserter, who fought against the imperial troops with arms in hand, was accepted with confidence by opposition circles. It was at this time that Bulgarin met and became friends with K. Ryleev, A. Griboedov, V. Kuchelbecker and others. Frightened by repressions, executions and exiles, after the defeat of the Decembrist uprising, Bulgarin became a secret agent of the III department, covering his intelligence activities with service in the Ministry of Education on positions of an official on special assignments. However, already in 1829, from the former "Arzamazians" D.V. Dashkova and D.N. Bludov, who became ministers under Nicholas I, Pushkin and his friends learned about Bulgarin's "part-time" work 19.

Having taken part in the publication of the magazine N.I. Having written "Son of the Fatherland", Bulgarin soon achieved recognition in literary circles: the essays and articles of the talented journalist aroused constant interest.

Since 1825, he, together with N.I. Grechem, began publishing a new all-Russian commercial newspaper. The newspaper's circulation ranged from 4 to 10 thousand, indicating the unprecedented success of the Northern Bee, which allowed Bulgarin to become the "dictator" of literary tastes. A clever businessman of the bourgeois type, well acquainted with the basics of Western European business, he introduced advertising into the Russian press and became the de facto "father" of the Russian newspaper feuilleton. His newspaper, with a pronounced official-patriotic orientation (the unofficial owner of the newspaper was considered the manager of the III department, L.V. Dubelt²⁰), was undoubtedly the "mouthpiece" of the government, and sometimes the editor's "denominational" articles provoked a sharp rebuff from all democratic and opposition forces. Thus, the publication of Bulgarin's libel on Pushkin, "throwing rhymes at everything sacred, boasting of free-thinking before the mob, and quietly crawling at the feet of the strong" ("Northern Bee" of March 11, 1830)²¹, caused a sharp rebuke from the poet - first in a feuilleton "On Vidocq's notes" (Literary newspaper. 1830. No. 20, section "Mixture"), and then in the famous epigram:

It doesn't matter that you're Pole:
Kosciuszko lyach, Mickiewicz lyach!
Perhaps, be yourself a Tatar, -
And I don't see any shame here;
Be a Jew - and it doesn't matter:
The trouble is that you are Vidocq Figlarin.

The personal insult inflicted by Bulgarin was also mixed with acute resentment: the novel "Ivan Vyzhigin", published in 1829 in the "first edition," was universally greeted with praise, while the first published experiments in Pushkin's prose remained almost without attention. It was precisely this circumstance that most likely accompanied Pushkin's well-known accusation of "the resourcefulness of Thaddeus Venediktovich": "Ivan Vyzhigin" existed only in the imagination of the venerable author, and already in the "Northern Archive", "Northern Bee" and "Son of the Fatherland" they spoke about him with the greatest praise, Mr. Anselot, in his journey, which aroused general attention in Paris, proclaimed this not yet existing "Ivan Vyzhigin" as the best of Russian novels. Finally, "Ivan Vyzhigin" appeared: "Son of the Fatherland", "Northern Archive" and. "The Northern Bee" praised it to the skies. Everyone rushed to read it to the end..."²².

Moreover, Pushkin's dissatisfaction is also felt in a private letter to his wife dated December 8, 1831: "I was going to leave on a winter stagecoach, but they announced to me that... I should go on a summer stagecoach... and they put me in a four-seater carriage along with two comrades... One of my companions were a Riga merchant, a kind German, who was choked with phlegm every morning and who at the station coughed up in the corner for exactly an hour. Another Memel Jew, traveling at the expense of the first. Imagine what a cheerful company the German was, three times a day and twice a night. he was drunk. Jew amused him all the way with pleasant conversation, for example, Ivan Wijiguin told him in German (ganz charmant!) I tried not to listen to them and pretended to be asleep" 23.

Let us remember that at the end of October in St. Petersburg, "The Stories of the Late Ivan Petrovich Belkin" by Pushkin himself came out of print, who a year before their publication explained to Pletnev: "I wrote 5 stories in prose... and which we will also publish Anonyme. Under my name it will not be possible, for Bulgarin will scold. So, Russian literature has been handed over to Bulgarin and Grech." 24. Therefore, it is not at all surprising that feuilletons signed with the name of Theophylact Kosichkin, epigrams and epistolary "fairy tales" of Pushkin in 1830-1831. one way or another were caused by the success of the moral and satirical novel by Bulgarin, who was one of the first to feel the cooling of the Russian public towards poetry...

At the same time, written in the spirit of a picaresque (adventurous) novel, "Ivan Vyzhigin", without playing a special role in the history of Russian literature, actually appeared in 1829-1831. literary sensation. One of the characteristic components of the plot of the novel was the landowner-noble environment of the Belarusian towns, which the author remembered from childhood, in which Jewish images turned out to be quite natural. However, raised in a Polish family, Bulgarin took advantage of the stereotypes created in Polish literature. It seems that this is why the Jews in the novel were, according to the witty remark of one of the critics, purely "Vyzhiginsky". In addition, Bulgarin "treated and amused... the simple-minded and patient Russian public with sparkles of tavern humor..." 25.

In the course of his adventures, the hero of the novel ends up with the rich Jew Movsha (chapters VII-VIII). Vyzhigin, analyzing the sources of Jewish wealth, comes to a generalization: only through fraud, robbery and fraud could Jews enrich themselves and, despised and persecuted, they became the true masters of the Western Region. By soldering the poor natives, the Jews learn local "secrets", the needs of people and their connections, use this in their fraud and become "real owners of the landowners' property" and thereby subordinate to their "Jewish influence all matters and circumstances in which metal appears on the scene." and banknote" 26. Let us emphasize that we are not talking about one, a fraudulent Jew, but about the image of the entire people, in which, according to the author, there is not and cannot be a single attractive feature. The ending of the episode is also characteristic, when the Jew tries to seduce the hero into Judaism, which, of course, he fails to do.

The influence of such a concept of the "Jewish stereotype" on subsequent fiction is undeniable and decisive (without Bulgarin, the appearance of Vs. Krestovsky's novels would have been impossible). However, it is no coincidence that both S.S. Okreits, whom the elderly Bulgarin blessed for literary activity, and O.A. Przhetslavsky left warm memories of Vidocq Figlarin, since they completely agreed with his concept. Pushkin, sensing this hatred of Bulgarin towards all foreigners from the position of the faithful guardian of the autocracy (hence the mention of the Poles, Tatars and Jews in his epigram), ended the second feuilleton of Feofilakt Kosichkin with a plan-prospectus of "The Real Vyzhigin". Among the named chapters, especially interesting are those in which Pushkin hinted at Vidocq's biography ("Education for Christ's sake... Vyzhigin's first libel...

Ubi bene, ibi patria... Vyzhigin the sneaky... Mister and Mrs. Vyzhigin are buying a village with their labor money...", etc.) Pushkin's warning ("Meanwhile, I believe I have the right to announce the existence of a novel... It will go to print or remain in manuscript, depending on the circumstances") forced Bulgarin to abandon further libelousness and denunciation of the poet, although this did not at all mean that the editor of the Northern Bee renounced slander against Jews.

REAL VYZHIGIN

Bulgarin was no exception among those Polish ultra-patriots who, after the "robbery of Moscow" and "defeats," repented and became "decent people" (Pushkin). At the same time, the contribution of the Vyzhigins to Russian anti-Semitic literature has hardly been studied, although

Undoubtedly, it was these natives of the Western Territory who played the leading role in the negative portrayal of the national minority of the Pale of Settlement. It is no coincidence that one of the most "shadowy" figures among the creators of the Russian myth about the "Judeo-Masonic conspiracy" was another "real Vyzhigin."

O.A. Przheclawski (Josef Przheclawski) was born in 1799 in Ruzhany, Slonim district, Grodno province. He came from the old Polish Glaubicz family, although it is difficult to say whether the Glaubicz family was purely Polish or "mixed", since Przheclavsky himself indicated his relationship with the Belarusian - Metropolitan of the Greek-Uniate Church, Bishop of Brest Iosaf Bulgak.

His father, Anthony Przheclavsky, according to the authoritative testimony of the poet Adam Mickiewicz, was distinguished by incorruptible honesty and extraordinary justice. He was the chairman of the zemstvo (district) court, and subsequently the boundary appellate court, but was mainly involved in arbitration: litigation between landowners lasted for decades, and since Anthony was known for his honesty and justice, also attested by Adam Mickiewicz, it was decided to turn to his mediation, subject to unquestioning agreement with the opinion of the arbitrator.

Ruzhany belonged to Count Francis Sapega, and Anthony rented a large estate and the town itself from him. In the middle of the 19th century. More than one and a half thousand Jews lived here (according to the 1897 census, they made up 70% of the city's population).

From childhood, Przhetslavsky saw the life of Jews, and numerous accusations of ritual murders in neighboring Grodno and in Ruzhany themselves naturally shaped his attitude towards non-believers. The Catholic environment and the atmosphere of expectations and hopes of the Poles during the period of the French invasion greatly contributed to the formation of his character.

Disappointment with Napoleon and the belief that the continental blockade brought "benefit to some Jews" pushed Przhetslavsky into the opposite camp of Russophiles: subsequently he repeatedly declared the friendship of Poles and Russians, condemning the incitement of the West and warning his compatriots against empty dreams - hopes for help from France in the armed forces fight against Russia. It is no coincidence that in his "Memoirs" Przhetslavsky quoted one Polish legionnaire who, having learned about the defeat of the French in the Franco-Prussian War, exclaimed: "...serves these fanfares right! It is God who punishes them for the fact that they twice involved us in destruction" 27 .

Przheclavsky's home teacher (like many of his peers) was a soldier of the Napoleonic army, senior physician of the King of Naples (Murat), Doctor of Medicine and Surgery of Petazzi-Bordo, who instilled in the inquisitive child a taste for the natural sciences, especially botany and chemistry, and passed on extensive knowledge in the humanities. In September 1815, Przheclavsky entered Vilna University (here he became friends with Adam Mickiewicz), and already in 1818 he graduated with honors, receiving a candidate of philosophy degree from the Faculty of Physics and Mathematics. The financial situation of the family after the death of his father in 1814 was by no means brilliant, and Przheclavsky was forced to enter the service: on November 5, 1818, he became a noble secretary under the district leader (marshal) in Slonim with his relative Bronsky. Soon, the eighteen-year-old young man, on the recommendation of Count Adam Soltan, an influential Novogrudok freemason, was admitted as an exception (only persons over 25 years of age were accepted into the order) into the lodge and became one of the founders of the lodge in Slonim, having achieved, not without the help of Soltan, quite high degrees .

Freemasonry in Poland was a widespread phenomenon. Having acquired independence during the time of the Duchy of Warsaw, after the Congress of Vienna it signed a union with the Freemasons of Lithuania, who were engaged in charitable activities after the defeat of Napoleonic army (they helped the disabled, families of fallen soldiers, prisoners of war, etc.). The general interest in mystical secrets, the search for the life elixir and the philosopher's stone captivated the inquisitive young man²⁸.

N.N. Novosiltsev drew attention to the executive young man

(subsequently Przhetslavsky created a far from sympathetic image of his patron, thereby causing a storm in Russian nationalist circles). However, participation in the Masonic lodge and informal communication with prominent people and statesmen had a beneficial effect on the views of the young man, who at that time came to the conclusion that the open struggle of the Polish party with Russia was hopeless.

The complicated property litigation of uncle Ferdinand Borzhimovsky forced Przhetslavsky to resign from service in May 1822, and at the insistence of his mother he went with the recommendation of N.N. Novosiltsev to pursue the case in St. Petersburg, on July 22, having the certification of his lodge and the signs of his Masonic rank, Przhetslavsky stayed at the famous Demuth hotel in the northern capital. A meeting with a university friend, Alexander Parchevsky, who was also busy with a family matter, was very opportune, and the friends rented a shared apartment to live in.

It is difficult to say how Przhetslavsky developed such a negative attitude towards Jews, but throughout his life he believed that everything bad was associated with them. This *idée fixe* also dictated to him direct distortions of the essence of the litigation for which he came to St. Petersburg. Thus, according to Przhetslavsky, the opposite side of his uncle's case was represented by a beautiful young woman of "Jerusalem origin," Mrs. S. (all persons in Przhetslavsky's "Memoirs" are named by the initials or initial letters of their surnames), who was the mistress of the director of the Department of Justice I.V. Zhuravlev (a commoner who made a brilliant career thanks to M.M. Speransky). Her name was -

Teofaniya Stanislavovna S., and her patron was not only "Zh.", but also, probably, Arakcheev himself. For a long time, K.F. also helped her. Ryleev, even dedicated it to "Mrs. S." cycle of poems. It is known that she was Polish by origin, and not only Ryleev and N. Bestuzhev, but also the modern anti-Semitic researcher V. Afanasyev²⁹ did not find Jewish blood in her. Subsequently, her involvement in espionage in favor of Arakcheev was revealed. Arriving in St. Petersburg with the recommendation of N.N. Novosiltsev, Przhetslavsky was not at all a "Kazan orphan" who entered into an unequal battle with the "powers of this world." To refute this, it is enough to name the young man's patrons: member of the State Council BC Lensky and the well-known Prince Drutsky-Lubetsky.

However, Przhetslavsky began his metropolitan life not with a trial, but with the appearance in the Polish Masonic lodge of the White Eagle, headed by the famous artist and mystic Józef Oleshkevich (1777-1830). He inherited his knowledge of "Maitre en chaire" from Count and Senator Adam Rzhevussky, and all St. Petersburg lodges recognized his primacy: when Joseph Ivanovich, who had the highest degree in the order, visited "other lodges, he was received with special solemnity and honors (seven stars and iron roof)" 30.

On August 1, 1822, by imperial decree, all lodges in the empire were closed and any secret societies were strictly prohibited. The government's new step in the fight against heresies and sedition did not lead to the desired results: it is known that, for example, Przhetslavsky continued to attend meetings in the lodge even after the decree. The litigation, because of which he came to St. Petersburg, dragged on and lasted for two years. During this time, he made new important social acquaintances and often visited the future Minister of Public Education, Admiral A.S. Shishkov, married to a close relative either through his grandmother or through Przhetslavsky's mother; at least he calls Yulia Osipovna, née Narbut, auntie in "Memoirs."

S.T. Aksakov, in his memoirs, sincerely lamented the progenitor of the "Slavophiles": "Alexander Semenych... married, despite his advanced years and illness, the Pole and Catholic Yu.O. Lyubarzhetskaya, to the general surprise and chagrin of all the people close to him... Shishkov, the sworn enemy of Catholics and Poles, was surrounded by them. His new wife filled his house with people of a completely different kind than before, and I could not indifferently see the venerable Shishkov among various mustaches, arrogant and arrogant, talking all sorts of nonsense and treating him too easily" 31 . Exactly

At this time, the "honorable" admiral energetically demanded the elimination of the status of Jewish deputies and at the end of 1825 he achieved its abolition³².

At the same time, Przeclawski, describing his pastime and activities³³ in the Imperial Public Library, mentioned that the wealth of the "public" was based on the robbery and confiscation of the libraries of bishops (Zaluski) and princes (Czartoryski). He paid special attention to the study of "his favorite subject of occulta"³⁴, having read almost everything that was in the library, from the Pythagoreans to Cornelius Agrippa³⁵, pursuing "one long-conceived task, and with tireless labor finally achieved its solution": "This event had enormous influence on the future of my inner man. All I can say about this is: that both my research and its results had nothing in common with hermeneutic philosophy."³⁶

Even before the final decision of the Senate on his case, Przhelavsky entered the service of the Ministry of Internal Affairs as a minor clerical official on February 24, 1824 and then held government positions for 40 years. Head of the Office M.K. Mikhailov, who was friends with his guardian V. Puslovsky, and the manager of the ministry, V.S. Lansky, promoted the young man through the ranks, who, after "two years of boring work with barbarians" (supervising the affairs of the Kalmyks), was immediately appointed chief of staff³⁷. As an official of the Ministry of Internal Affairs, Przhelavsky was even present on July 13, 1826 at the execution of the Decembrists on the crown of the Peter and Paul Fortress and left the most interesting memories of this event.

While a student at Vilna University, Przhelavsky met A. Mickiewicz and became friends with him. Moreover, Tsiprinus (Przhelavsky) was Mickiewicz's guide around St. Petersburg when the Polish poet was passing through the capital, heading to the place of expulsion for philomathic activities. Cyprinus introduced Mickiewicz to the mystical artist Oleshkevich, and in 1828 (after Mickiewicz returned from southern exile) he helped edit a collection of the poet's poems and witnessed the personal acquaintance of Pushkin and Mickiewicz³⁸. From 1830, together with F. Malevsky and A. Parchevsky and with the blessing of Mickiewicz, Przhelavsky took part in the publication of the St. Petersburg newspaper in Polish "Tygodnik" ("Weekly"), and then became its sole owner until 1859. The newspaper was a success and went out twice a week. Przhelavsky attracted many prominent Polish writers to his work, including Metropolitan Golovinsky, Count G. Rzhewusky, R. Gube, N. Malinowski, E. Stürmer (pseudonym), M. Grabowski, I. Kraszewski, K. Buinicki and others. Przhelavsky wrote sharp critical and satirical articles on political topics, never signing his real name, but in Latin letters: "IEG". – i.e. Joseph Emmanuilovich Gerba, "G" – i.e. Coat of arms or "Glaubicz", "EG", etc.). Przhelavsky formed his pseudonym "Cyprinus" on behalf of St. Cyprian (c. 210-280), to whom rumor attributed a collection of aphorisms, who was engaged in sorcery in his youth (see: Cypriani citatio angellorum, Dimisso Cypriani etc.³⁹). Cyprian's collection enjoyed great popularity in the Middle Ages.

"Tygodnik" began to be published on the eve of the Polish uprising of 1830, and then Przhelavsky took a sharply anti-rebel position. Many of his articles were reprinted in the Russian press: the newspaper "became the organ of the most energetic condemnation of the criminal Warsaw movement and never ceased to oppose with all its might the revolutionary doctrines by which, under the banner of false patriotism, a significant part of the Polish people was involved in crime and destruction" ⁴⁰. Of course, such a position demanded a certain amount of courage from the author and doomed him to expulsion from Polish circles. The emigrant tribunal sentenced Przhelavsky to death, which was carried out... in absentia: a portrait of Cyprinus was publicly burned on the Botillonsky field in Paris. But on the other hand, "Tygodnik" earned complete trust "from the government, representing all the guarantees of good intentions and devotion" ⁴¹. And although "good intentions and devotion" did not save Przhelavsky from numerous denunciations (usually in the III department they were burned due to the meaninglessness of their content) and

illustrations of newspaper mail, however, "Tygodnik" received the name and rights of the officialdom of the Kingdom of Poland (from this the financial prosperity of the newspaper began). When, after the defeat of the Polish uprising chaired by I.L. In Turkul, a commission was established to revise and compile the laws of the Kingdom of Poland⁴², Przhetslavsky was invited to join it, and from 1840 he served as director of the chancellery, while at the same time being a member of the Special Committee at the Ministry of Public Education (in this field he earned the Order of St. Vladimir the 4th degrees). On March 16, 1862, he became a censor and a member of the Council of the Ministry of Internal Affairs for Printing Affairs, and his colleagues were A.V. Nikitenko, I.A. Goncharov, F.I. Tyutchev.

Przhetslavsky's successfully developing career was a consequence of the extreme protective position that he took on many fundamental issues (freedom of the press, openness, etc.). His report to the censorship committee caused a negative assessment even from I.D. Delyanov (later the most reactionary minister of public education and the creator of the percentage norm for Jews), who noted that "if he (Przhetslavsky - S.D.) is followed, it will become absolutely impossible to express any opinions in literature about public affairs," because "this gentleman declares himself to be an avowed champion of darkness and silence"⁴³.

The "project" was "written... smoothly," but A.V. Nikitenko also considered him "ignoble and stupid" ⁴⁴. In his diary he wrote: "I had a strong argument with Przhetslavsky: this gentleman breathes hatred of every thought and of the press in general, and he proposed the most cruel measures. He was supported by Timashev (chief of the gendarme corps in 1856-1861, and then Minister of the Interior in 1868-1877 - S.D.) I told him: "Don't think about acting with terror. Neither government nor any other kind of terror has ever led to good. Worst of all is Przhetslavsky. He is obviously seeking some meaning. But, by the way, the devil knows: he is a Pole and, perhaps, wants to spoil the government itself, inclining it to reprehensible cruelty." ⁴⁵. Here Nikitenko made a remarkable footnote: "After Ogryzko's exploits, everything seems possible." ⁴⁶.

Let us recall that I.P. Ogryzko (1826-1890), auditor at the department of non-salary fees of the Ministry of Finance, collegiate adviser and publisher of the Polish newspaper "Slovo" was arrested at the insistence of M.N. Muravyov the Hangman for printing illegal literature on behalf of the Warsaw Committee and leading the revolutionary activities of the Poles in St. Petersburg. His arrest caused a stir in the highest dignitary circles of Russia⁴⁷. Apparently, the insightful Nikitenko, distinguished by his anti-Polonism, suspected Przhetslavsky of being a provocateur, for even he could not explain such "reprehensible cruelty" of Przhetslavsky.

(It is noteworthy that Przhetslavsky - "this gentleman" - was precisely the official who authorized the publication in the Sovremennik magazine of the novel "What is to be done?" by N.G. Chernyshevsky, who was already imprisoned in the Peter and Paul Fortress. It is characteristic that Przhetslavsky himself, talking about the episode, considered it necessary to refer to a bureaucratic incident, while he not only knew the author well, but also left a most interesting and deep analysis of the novel⁴⁸ So Nikitenko's hint about Przhetslavsky's provocative "string" is not without foundation. that the publication of the novel "What is to be done?" for Przhetslavsky passed without consequences, then one has to think about the peculiar double-dealing of this "champion of darkness and voicelessness," who allowed the publication of the "gospel" of the Russian liberation movement.)

However, Przhetslavsky himself described his position quite accurately: "My position in the main administration as a Catholic and as an official of the kingdom (meaning the Kingdom of Poland - S.D.) was somewhat exceptional" ⁴⁹.

Przhetslavsky was in public service for forty years. During this time, he became a Privy Councilor (3rd rank in the "Table of Ranks" after the Chancellor and Actual Privy Councilor), was awarded various orders for "loyal zeal for service" (among Przhetslavsky's awards he was also 5th in seniority in the Russian empires

Order of the White Eagle). Przhetslavsky died in Tver at the age of 80 (1879), bequeathing to put in the coffin a pinch of Slonim soil, which he had kept all his life.

In itself, the biography of a government official would not be of interest if Przhetslavsky had not left behind notes on the Jewish question and such memories of meetings with outstanding people of his time, by which one could judge the nature of his "nameless" literary activity, which had the most directly related to the genesis of the "Protocols of the Elders of Zion".

CATECHISM OF THE PROVOCATOR

In 1872, the first publication of the retired Privy Councilor of the Ministry of Internal Affairs O.A. appeared in the Russian Archive. Przhetslavsky "Remarks on Mr. Berg's article in the "Russian Archive" of 1870"⁵⁰. By 1874, numerous excerpts from his memoirs were published in the Russian Archive under the title "Kaleidoscope of the Memories of Tsiprinus", and then announced as "Memoirs of O. A. Przhetslavsky" in "Russian Antiquity". From 1874 to 1890, numerous essays about historical figures and events of pre- and post-reform Russia were published (Tsiprinus's manuscripts were delivered to the editorial office of "Russian Antiquity" by his son, A.O. Przhetslavsky⁵¹, who was jealous of his father's literary heritage).

Publication of Przhetslavsky's first articles ("Josaphat Ohryzko and his Polish newspaper "Slovo"", "A few words about Mr. Berg's "response" to my comments on his notes on Polish conspiracies and uprisings", "N.N. Novosiltsev", "Adam Mickiewicz," "1811 and 1812.") caused lively controversy among Russian nationalists, who believed that he "with his apparent respect for Russians and assurances of impartiality, is not always free from the desire to prick Russia's pride and prove moral and mental superiority Poles over Russians" ⁵².

Particular attacks were caused by his memories of Pushkin and Mickiewicz, in which the "Slavophiles" saw "derogation of the merits" of the great Russian poet and exaltation of the Polish genius⁵³. Moreover, hypocritically praising the obedience of the Russian people to the "those in power," Przhetslavsky, "through the mouth" of Mickiewicz, proclaimed: "One would think that cowardice, slavery; not at all... a people who so instinctively respects power and, submitting to it, forgets about their own strength - a great people... That is why the Russian people are stronger than any other, that their individual forces are concentrated into one idea and act concretely." ⁵⁴. The compliment is very dubious...

The pages of memoirs about N.N. also provoked a furious reaction from critics. Novosiltsev, who did so much for the career of young Przhetslavsky.

N.N. Novosiltsev (1761-1836) is a controversial figure in Russian history. In the first years of the reign of Alexander I, he was a member of the "Unofficial Committee," which its members jokingly called the "Committee of Public Safety," while opponents called the young liberals the "Jacobin gang," because one of the committee members, P.A. Stroganov, in 1790, while in Paris, joined the Jacobin club⁵⁵. Prince Adam Czartoryski was also a member of the "secret committee".

For N.N. Novosiltsev, chairman of the State Council since 1832, established in historical science the "glory" of a reactionary, a cruel suppressor of the national consciousness of the Poles and an uncompromising colonialist. The emergence of such a point of view on the "imperial commissar under the administrative council" is largely connected with Adam Mickiewicz. The authority of the revolutionary poet who fought for the freedom of Poland naturally outweighed any objective assessments of N.N.'s activities. Novosiltseva.

In the well-known preface to Part III of Dziady, Mickiewicz wrote: "Around 1822, the policy of Alexander I began to be determined, strengthened and take a clear direction,

the policy of strangling all freedom. At this time, oppression of the Polish people began everywhere in Poland, which became more and more cruel and bloody. Senator Novosiltsev, forever memorable to Poland, appeared on stage. He was the first to perceive the instinctive bestial hatred of the tsarist government for the Poles as a saving and correct policy and was guided by it in his actions, setting out to destroy the Poles as a nation... Sent to Lithuania by Tsarevich Konstantin with unlimited powers, Novosiltsev was at the same time an accuser, a judge and an executioner" 5b .

Following his university friend, the revolutionary Mickiewicz, the venerable "champion of darkness and silence" Przhetslavsky confirmed that the activities of N.N. Novosiltseva was of an inflammatory nature (as opposed, for example, to the advice of Prince Drutsky-Lubetsky) and provoked the Polish uprising of 1830. Moreover, according to the laws of "romantic portraiture", the imperial commissar appeared in Tsiprinus's "Kaleidoscope" as a kind of "monster" - soul and body (drunkard, Celadon, freak, Karla, etc.)⁵⁷.

P.V. Puppeteer (1795-1884), brother of the famous playwright N.V. Kukolnik, a professor at Vilna University, denied Przhetslavsky's story about the circumstances that were directly related to his family. Using the example of the history of his own family, which was Uniate until 1821 and then converted to Orthodoxy, in the article "Anti-Tsiprinus, memories of N.N. Novosiltsev" P.V. The puppeteer argued that Novosiltsev's "material dishonesty" was a slander against the fabulously rich senator, who was P. A. Stroganov's cousin and did not need any financial fraud⁵⁸.

Let us recall that in 1815, after an amnesty for the Polish regiments who fought on the side of Napoleon, Alexander I gave a "liberal" (at that time) constitution to the Kingdom of Poland annexed... to Russia," and in 1818 he instructed Novosiltsev to draw up a draft "constitution for Russia"⁵⁹. This project, known as the "State Charter of the Russian Empire", was "in many ways very close to the Polish constitution" of 1815, from which Novosiltsev borrowed "most of the articles and even many terms." Moreover, in " The Charter" contained "guarantees" of freedom of religion, freedom of embossing (i.e., the press), inviolability of personality and property, and Article 81 established, or rather confirmed, "the fundamental Russian law: no one will be punished without a trial" ⁶⁰.

It's great that S.G. Pushkarev, in a note to Novosiltsev's "Constitutional Charter," reports: "During the Polish uprising in 1830-31, the Polish revolutionary government found the text of the Novosiltsev Charter in Warsaw and published this constitutional draft. When General Paskevich took Warsaw in 1831, he found it there the text of the Russian constitution and reported his discovery to Emperor Nicholas.

Nicholas was very alarmed by the publication of such "revolutionary" experiments of his brother and ordered, if possible, all printed copies of the "Institutional Charter" to be collected and sent to Russia, where, by his order, they were burned⁶¹. Of course, if we consider the draft "Charter of Charter" as incitement, and the introduction of censorship and arrests in 1820 of oppositionists who advocated an independent Poland as provocative actions, then Novosiltsev deserves condemnation. However, this condemnation on the part of Przhetslavsky (a supporter of the Russian-Polish brotherhood) is precisely the self-exposure of the memoirist.

Novosiltsev's accusations of "bribery" look no less ridiculous. In 1827, Jews collected 20 thousand chervonets to transfer them to Novosiltsev. For this, the Imperial Commissioner had to prevent the adoption of the law on the recruitment of Jews. The memoirist, in support of his fabrications, referred to the story of the rabbi of the Grodno province Mordukh Leisbovich (as in the printed text - S.D.), from whom Przhetslavsky allegedly took Kabbalah lessons, Mordukh was in St. Petersburg, but his mission ended unsuccessfully - the law on recruitment Jewish conscription was accepted (no mention of Rabbi Morduch

Leisbovich could not be found in Jewish historical literature⁶²). There would have been no need to dwell on this episode if it had not revealed very definite features of that defamation of the image of a decent person, which are found in many similar "research" of anti-Semites⁶³.

In the Russian annals of forgery and slander, Przhetslavsky probably still occupies first place. It is no coincidence that almost simultaneously with the publication of "Exposing the Great Secret of the Freemasons" (1882), the sixth chapter of essays from the book "Memoirs of O.A. Przhetslavsky" 64 appears in "Russian Antiquity", the table of contents of which was compiled in Bulgarin: "Count Perovsky. - Moralization of taverns and small shops. Gas phobia. - Essays about eunuchs and Jews. - Zundel Sonenberg - deputy of the Jewish people. - Jewish mind. - Kagaly. - Sadducees. - Jacob Frank and his followers. - Karaites. - Jewish women."

Tale of L.A. Perovsky (1792-1856), Minister of Internal Affairs and major organizer of the Nicholas era, logically precedes the main topic of the publication - government activities to "suppress crimes," among which the most dangerous are the crimes of the Jews. Moreover, for the official Przhetslavsky, the main result of the work of the Ministry of Internal Affairs under Perovsky was that "the administration of this minister was also marked by the compilation, on his instructions, of two very remarkable phenomena in the administrative bibliography:

1. "Research on the scopic heresy", St. Petersburg, 1842, published by the greatest command; and 2. "Investigations about the killing of Christian babies by Jews and the consumption of their blood," published by order of the Minister of the Interior in 1844." 65.

"Research on the scopic heresy" Przhetslavsky calls "a conscientious work" by N.I. Nadezhdin (1804-1856), formerly the publisher of the Telescope, in which the Philosophical Letters of P. Chaadaev were first published, but by 1843 he had already given up the hobbies of his youth and began editing the government "Journal of the Ministry of Internal Affairs", where they began to look for ways to fight sectarians⁶⁶. Briefly characterizing the "conscientious work", Przhetslavsky noted the influence on the teachings of the eunuchs of the old doctrines of Jewish Kabbalists, ancient Gnostics and Manichaeans, especially emphasizing that "these ancient, too abstract, mystical teachings may not have been unknown to those involved in the investigation of the eunuch heresy" 67. Disclaimer ("search" instead of "research") is surprising; it seems that the author can't wait to quickly move on to "Jewish crimes", and a reference to the Kabbalah, Gnostics and Manichaeans is just as necessary in the "Research ..." on ritual murders as in the "Research ..." of heresy

Skoptsov.

Having named N.I. Nadezhdin as the author of "Research...", Przhetslavsky, it would seem, should indicate the name of the creator of "Research...". But the memoirist does not name anyone. This cannot but be alarming.

The fact is that this work is usually attributed to the director of the Department of Foreign Religions V.V. Skripitsyn or writer and ethnographer V.I. Dal⁶⁸. The question has not been fully clarified, although, for example, in the list of works by V.I. Dahl, compiled by Melnikov-Pechersky, "Investigations..." is missing, and V. Porudominsky⁶⁹ and Yu. Gessen⁷⁰ believe that Dahl's name was simply used by the Black Hundreds. Indeed, "the Note on Ritual Murders, shrouded in medieval darkness, will tarnish Dahl's name if the legend that this note is his brainchild is not dispelled" 71.

Przhetslavsky personally knew V.V. Skripitsyn spoke unkindly about his activities: "To be a good director of this department," he wrote, "it is necessary to study, at least, the essential foundations of each of the faiths, the spiritual affairs of which he is in charge of: this is the starting point, this is the ABC of the situation." But Skripitsyn, according to Przhetslavsky, did not have this knowledge.⁷² However, Przhetslavsky did not mention this anywhere that Skripitsyn took any part in

compilation of the "Investigations..." - most likely, the director of the department had nothing to do with them⁷³.

In 1846, the printing house of the Ministry of Internal Affairs published the work of the famous Russian Turkologist V.V. Grigoriev "Jewish religious sects in Russia". According to the scientist, the book is a regular compilation of a number of foreign works, just as "Investigations..." is, in fact, a compilation of some Polish books⁷⁴. So, it is quite likely that Skripitsyn could turn to N.I. Nadezhdin with a request to make a review on ritual murders, especially since such a compilation work could not seem difficult for an educated scientist⁷⁵. However, this hypothesis must be supported by a thorough study of the entire scientific heritage of Grigoriev, who became known primarily as a Turkologist.

In "Jewish Religious Sects..." Grigoriev considered it necessary to note the little-known nature of the material itself: "For us Russians, acquaintance with this subject still has... local interest, for since then, having lost their fatherland and independent state existence, the Jews scattered and scattered throughout to the whole face of the earth, nowhere and never were there so many of them crowded together in one country as in the regions of the former Kingdom of Poland that were later partially reunited with Russia." ⁷⁶. The remark is interesting because Przhetslavsky begins his story with the same explanation, since familiarization with the Jewish question " for Russian society it is not without interest and useful" ⁷⁷.

Having taken up Jewish topics, Przhetslavsky reported that the author of "Investigations..." studied 26 different works in 6 languages and he "managed to glean his information from Jewish religious books kept in secret"⁷⁸. (By the way, it is known that V.I. Dal did not know the Hebrew language⁷⁹, therefore, his "authorship" is at least therefore doubtful.) Next, Przhetslavsky retells the "hypothesis" that the crimes (almost unknown to Western Europe), in which Jews are accused, undoubtedly "legalized" by the Babylonian Talmud, and their prevalence in the Kingdom of Poland is explained by the residence here of Jews of the "old school", ossified in ancient fanaticism and fanaticism. Referring to the "Foreign Quarterly Review" for 1842 and recalling his participation as a witness in the Grodno case in 1816, the memoirist accuses the "Hasidim" of being addicted to ritual murders. According to him, this "sect," founded in 1760 or 1761 by Israel Bashlem (apparently a typo), professes "something monstrous": allegedly in the work "Likale Amuvia" (also, most likely, a typo - we are talking about a student's book Beshta Rebbe Jacob Joseph Cohen "Toledoth Yacob Iosef, Likkutim Amarim, a collection of sayings, moral teachings and interpretations") Bashlem tries to prove that a person should sin as much as possible in order to get closer to God, since he occupies the highest level, and the sinner - the lowest; The "ladder" forms a circle, the extreme steps of which touch and, consequently, God and the sinner turn out to be points of "closure." Therefore, Hasidim, according to Przhetslavsky, considering themselves saints, despise and hate people of other beliefs and, first of all, Christians. Przhetslavsky explained the prevalence of Hasidism among Jews by the fact that the founder of the sect, they say, granted his adherents the right to freedom of sin, having absolved them of their sins in advance, for which the followers of the teachings of Bashlem should only enter into ecstasy during prayers (for which they were nicknamed "horses" in Lithuania ")⁸⁰. Note that Przhetslavsky mixed together particular aspects of three different (and mutually exclusive) trends in Judaism - Sabbateanism, Francoism and

Hasidism.

It is remarkable that on the issue of obtaining blood as a result of ritual murders, Przhetslavsky takes the corresponding place from "Investigations ..." ("Remarks of some intercessors for the Jews that if this were true, then the Jews would not need to attempt murder, but could always get blood from any barbershop, it is not at all unreasonable; the sacrament of this frenzied rite requires precisely martyr's Christian blood from an innocent baby"⁸¹) and retells it in his own words ("But this argument is completely unfounded, for the indispensable condition is that the extraction

blood was associated with torment")⁸². He does the same thing when answering questions about the purpose of using blood (point 3) and about the proof of their guilt during the trials (point 4), although he adds something that is not in the "Investigations ...": the main reason for the impunity of the Jews, Przhetslavsky declares, is "the ability of the Jews to manage their affairs with the help of the golden calf, which they idolized since ancient times," which "gave them a key made of the same metal that opens doors and hearts"⁸³, citing case no. 117 from "Investigations..." (Grodno case of 1816).

In "Investigations..." the conclusions of the "unknown" are directly opposed to government regulations. Yu. Gessen did not pay attention to this at the time. The Grodno case turned out to be a triumph for the Jews, whose acquittal was officially confirmed by the government, and the Velizh case (taking up almost half the volume of the book) - as a result of the active intervention of Mordvinov and Deputy Minister of Justice Panin, also ended successfully. Perhaps that is why Przhetslavsky decided to strengthen the statement of the author of "Investigations..." about the proof of the "crimes" of the Jews by placing extensive notes with additional "facts" of their guilt. Thus, pointing out that the author of the "Investigations..." did not know the work of the theologian Gerres "Mystique divine, naturelle et diabolique," published later, Przhetslavsky mentioned the case of William Norwich in England (1144) and the processes that led to the expulsion of Jews from Spain in 1492. In this regard, Przhetslavsky's message that Count Perovsky sought advice on ritual murders from ... State Secretary Turkul, under whose command during the Kalisz affair (about which in "Investigations ...") is also of interest. , by the way, it is not said) Przhetslavsky himself worked, who enjoyed his special trust and went with him to reports to the sovereign⁸⁴. Notes such as these strengthened the accusations (and evidence) of Jewish ritual murder. In addition, printed in no more than 10 copies (for presentation to Nicholas I, the heir, the Grand Dukes and members of the State Council), the publication of "Investigations ..." was of a secret nature, and its editing could be entrusted to a specially trusted person, which, undoubtedly, could be and O.A. Przhetslavsky⁸⁵.

Przhetslavsky's memoirs contain quite obvious evidence of the author's own involvement in the "Investigations...", at least as their editor. Hence the numerous stories about acquaintance with Jewish figures and Jewish customs, which, according to Przhetslavsky, prove the "evil nature of the Jewish people." However, in essence, speaking about the existence of "secret" Jewish societies, the members of which are connected either by participation in sectarian sacraments, or by adherence to mystical-messianic ideas, Przhetslavsky expressed almost all those "arguments" that one way or another turned out to be "cornerstones" not only "Revelations...", but also "The Protocols of the Elders of Zion".

PROCONSULAR PROCEEDINGS

Przhetslavsky, at one time dealing with the robbery of churches by the Jews of Slonim (the police caught them red-handed while dividing the spoils in "the cellar of a Jew"), "discovered" that under the ghetto in the city the Jews had equipped catacombs, similar to those in Paris, in which they hid traces of their crimes. Having confidentially informed the reader of the "secret" he had revealed, Przhetslavsky generalized: "Thus, the Jews of Slonim constituted a real secret society and it is not without reason to assume that similar dungeons should exist in other cities where the Jewish population occupies separate quarters" ⁸⁶.

An example of the "secret complicity" of Jews, according to Przhetslavsky, is the Frankist sect. Following in his fabrications an article from the Foreign Quarterly Review (1842) and, possibly, V. Grigoriev's book "Jewish Religious Sects," Przhetslavsky

tells in detail about the activities of Jacob Frank and the dispute in Lvov, the consequence of which was the adoption of Christianity by the leader of the sect and his followers, which allowed the neophytes to become related to the most prominent Polish families⁸⁷. Therefore, Frank "became a true benefactor of his tribe and, not without reason, some of his followers recognized Frank as the Messiah expected by the Jews"⁸⁸. To understand the real meaning of such a conclusion by Przhetslavsky, it is enough to quote the modern anti-Semite L. Korneev: "Based on the dogmas of Judaism, Zionists consider "truly Jewish" descent from a Jewish mother. They also approve of marriages with Jewish women, believing that husbands - "goyim" - can become pro-Zionist agents, and the children become direct accomplices of Zionism. At the same time, the Zionists enjoy the support of rabbis who see marriages with Jewish women as a strategy of "penetration of Jewish seed into the goyish environment" and support their arguments with references to the Tanakh."⁸⁹. So the "benevolence" of Frank, who opened the way for the mixing of Jews with Polish aristocratic families, pursued the goals of the "secret doctrine" ... of the rabbis. Therefore, it is no coincidence that Przhetslavsky sees the "seeds" of evil in Jewish origin. Thus, talking about the adventures of the adventurer Alexander Krysinsky, a native of the Francoists, he states: "If, by misfortune, such a malicious charlatan bears a Polish surname, although, like Krysinsky, by his origin he has nothing in common with Polish nationality, then in the opinion of Russian society, not knowing about such a difference, all the abominations committed by such a subject are attributed to his imaginary Polonism"⁹⁰.

At the same time, Przhetslavsky himself knew Polish genealogy well (at one time, Count V.N. Panin, already being the Minister of Justice, received information about the Polish nobles collected by Przhetslavsky through Turkul), making it easier for his fellow tribesmen to nobilize. Thus, he knew that the three greatest geniuses of Poland - A. Mickiewicz, J. Slovacki, F. Chopin - had mothers from Frankist families⁹¹.

Apparently, having read religious writers, most likely Chateaubriand (1768-1848)⁹², Przhetslavsky noted in his "Memoirs" the noble features of Jewish women, their remarkable beauty (especially among the residents of Vilna, Mogilev on the Dniester, Berdichev). Moreover, in his opinion, having married a Christian, they do not pass on the "Jewish type" to their offspring. Przhetslavsky finds an explanation for this phenomenon in "theological" ideas: for example, according to Chateaubriand, Jewish women retained beauty, generosity, selflessness, kindness and devotion only because they did not participate in "deicide", crying and sobbing protesting against the crucifixion of Christ⁹³.

To Orthodox Jews and Hasidim Przhetslavsky, following V.V. Grigoriev, contrasts the Karaites (or Karaites, as he writes), who claim that the curse ("his blood is on us and on our children"), brought on the Jews by the execution of Christ, does not apply to them, for they left Palestine even before His Coming⁹⁴. Therefore, the pure Semitic type of Karaites is remarkably beautiful: "Their physiognomy, with an intelligent, serious expression, does not have that very unpleasant... half-smile... characteristic of all Talmudic Jews, reflected on the faces of even the most distant baptized descendants." ⁹⁵. To support the thesis, Przhetslavsky reports that Lord Beaconsfield (Disraeli), for example, is "two peas in a pod" similar to the St. Petersburg contractor Feigin and both have a repulsive type of face⁹⁶.

The compilation of "work" and the absolute negativity of assessments of "Jewish character" – no barrier to sweeping anti-Semitic generalizations.

Thus, speaking about the "Jewish mind," he believes that Talmudic education "refines" the abilities of Jewish children, but at the same time gives them "the wrong direction." As in "Investigations...", Przhetslavsky refers to the book "Sanhedrin" (section 5. L. 59), indicating that the Talmud teaches to alienate and hate people of other faiths. At the same time, he bitterly admits, Jews "are free from two Slavic defects: laziness and drunkenness" ⁹⁷.

Such reasoning by Przhetslavsky brings him close to the "discovery" of the secret. Referring to the book "Jewish Cahals" (without indicating the name of the author and distorting the title of the book he read in 1875⁹⁸), Przhetslavsky declares that Jewry constitutes a "huge secret society", a state within a state (status in stato): "There where he (kagal - S.D.) is permanently installed, all Christians and other residents walk under his authority unconsciously, entangled, like a web, in an invisible but strong network of monetary relations"⁹⁹. According to Przhetslavsky, the Sadducees¹⁰⁰ sect drew up a program for the enslavement of other peoples, rejecting their legislation, state and social institutions and pursuing the ultimate goal of "returning" humanity to a primitive state¹⁰¹.

Russian patriot of Polish origin, former Freemason and acquaintance of many statesmen of the Alexander and Nicholas eras, "friend" of Mickiewicz and Ohryzko, editor of a Polish newspaper and renegade of the "Polish cause", O.A. Przhetslavsky, in search of the reasons for the hopeless and, therefore, useless struggle of the Poles with the Russian Empire, could not help but come to the conclusion about the "devilish plan" of the Jews of the Western Territory: the rivalry of the two Slavic peoples, in his opinion, was not only to the advantage of Jewry, but also turned out to be for "persons of Jerusalem origin" a means of achieving

domination over them.

Having determined the "evil nature" of the Jewish people, Przhetslavsky gave his idea a philosophically complete image: "Their religion, or rather, program, was that they rejected all religions, all legislation, all state and social institutions... The reader sees that Jewish Sadduceism is exactly our modern communism, internationalism, social democracy, nihilism. Among the Jewish people, Sadduceism no longer exists as a separate sect, since the teaching of the Sadducees has become cosmopolitan and has taken on the dimensions of a widespread conspiracy against religion, order and property. In our time we often see the terrifying manifestations of this hellish plan in actual atrocities."¹⁰²

Unfortunately, researchers, devoting much space in their works to borrowings and plagiarism in the "Protocols of the Elders of Zion," paid almost no attention to the fact that one of the purely Russian sources of the "forgery of the century" was a powerful political and philosophical trend in national ideology. In fact, without understanding the dialectics of Russian-German and Anglo-French-Russian relations in the 60-80s, it is impossible to discern the real historical soil on which the works of the "zealots" grew (primarily "Memoirs" by O.A. Przhetslavsky, although they told about the 20-50s, but published in the late 70s), which had a primary influence on the concept of a "worldwide conspiracy."

Notes

1 See: History of World Literature. At 9 am M., 1984. T. 2. P. 216-219.: "The Koran is a collection of Muhammad's sermons... instructive stories, canonical injunctions, prayers, etc... The Koran lacks any internal compositional unity... The pathos of the Koran directed against paganism... The Koran does not contain any coherent presentation of the plots of the Old and New Testaments...". The absence in the Koran of the actual "gospel history" of the life of Mohammed is the reason why Jews and Christians, as those who believed in one God (Allah), are equally recognized as "God-bearers": "Truly those who believed and those who converted Judaism, and Christians, and Sabians, who believed in Allah... - their reward is with their Lord, there is no fear over them, and they will not be sad" (Quran, Surah "The Cow", v. 59).

2 See: Levitina V. Russian theater and Jews. In 2 books. Jerusalem, 1988. Book. 1. P. 30.

3 Ibid. P. 30.

4 Compare the line "like a Jew about Jerusalem" in Pushkin's poem with the end of the preface to the third part of "Dzyady" by A. Mickiewicz: "And as for the compassionate peoples of Europe, who wept over Poland, like the women of Jerusalem once did..." (Mickiewicz A.

Poems. Poems. Library of World Literature. M., 1968. T. 96. P. 289).

5 Pushkin A.S. Poly. collection op. In 10 volumes M., 1962-1965. T. 3. P. 421.

6 See: Galant I. Did Jews rent churches in Ukraine? Kyiv, 1903. pp. 72-74.

7 Gogol N.V. Collection op. In 6 vols. M., 1948-1951. T. 2. P. 30-147. Hereafter we quote the story 'Taras Bulba' according to this edition, pages are indicated in parentheses.

8 Compare: Kushner B. Open letter to academician I. Shafarevich // "22". Jerusalem, 1989, No. 64. P. 164. ("A 'Taras Bulba', with its apology for national arrogance, hatred, poeticization of the bloody rezgull!") Probably, for an attentive reader, the author's word is somewhat different from the thoughts and deeds of the characters in his work .

9 In this sense, Kh.N. Bialik is no worse or better than F.M. Dostoevsky or A.S. Pushkin, for example, who stated: "The Poles must be strangled." Compare: Shafarevich I. Russophobia // "22". Jerusalem, 1989. No. 63. pp. 140-142.

10 See, for example: Kuzmin A. Which temple are we looking for the way to? M., 1989. P. 129. ("And one more amendment is necessary: in old Russia the distinction was made not by nationality, but by religion...").

10aCit. by: Stepanov N. Preface //Narezhny V.T. Russian Zhilblaz. M., 1938. S. IV.

11 See: Russian writers of the XI-XX centuries. A.F. Veltman. M., 1989. T. 1. P. 405.

12 Veltman A.F. Wanderer. (Literary monuments). M., 1977. P. 125.

13 Ibid. P. 132.

14 Ibid. P. 133.

15 Ibid. pp. 133-135. Wed. with a sermon by Rabbi Shmuel ben Nachman, which tells that Abraham, in defense of Israel before God, called the Torah and the letters of the Hebrew alphabet as witnesses: "Aleph appeared and testified that Israel had transgressed the covenants of the Torah. Abraham said to him: "You, Aleph, are the first letter, and you testify against Israel in the day of its calamity! Remember the day when the Holy Lord, blessed be He, revealed Himself on Mount Sinai and began with you - "anokhi, I am the Lord , thy God" (Ex. 20:2), and no people received you except my sons, and now you testify against them! "And then the Aleph stepped aside and did not testify against them." Beth (disgraced through bereshit , "in the beginning God created") and gimel through gedilim, "make yourself tassels" (Deut. 22: 12) did the same." Quoted from: Rosques D. Contrary to the Apocalypse, 1919. P. 38.

16 Belinsky V.G. Full collection op. V. 13 t. M., 1961-1965. T. 9. P. 231.

17 Russian writers of the XI-XX centuries. P. 406.

18 Quoted. by: Pushkarev S.G. Russia in the 19th century New York, 1956. P. 180.

19 Oksman Yu.G. Comments. – In the book: A.S. Pushkin. Collection op. In 10 volumes M., 1961-1963. T. 6. P. 484.

20 See: Okreits S.S. Memoirs // Historical Bulletin. 1916. T. 145. P. 616.

21 Quoted. by: Oksman Yu.G. Decree. op. P. 484.

22 Pushkin A.S. Full collection op. in 10 volumes. M., 1962-1964. T. 7. P. 251.

23 Ibid. T. 10. P. 393.

24 Ibid. P. 324.

25 See: Bulletin of Riga Jews. 1872. No. 24. P. 746.

26 Bulgarin F.V. Ivan Vyzhigin. St. Petersburg, 1830. P. 82.

27 Przhetslavsky O. A. Kaleidoscope of memories // Russian archive. 1872. T. 10. P. 1949.

28 See: Ryabinin I. Polish Freemasonry. – In the book: Freemasonry in its past and present //Ed. S.P. Melgunov and N.P. Sidorova. In 2 volumes. St. Petersburg, 1915. T. 2.

29 See: Afanasyev V. Ryleev (ZhZL). M., 1982. S. 182-186.

30 See: Russian antiquity. 1876. T. 16. P. 559.

31 Aksakov ST. Collection op. In 5 vols. M., 1955. T. 2. P. 308-309.

32 Ibid. P. 312.

- 33 See: Przhetslavsky O. A. Memoirs // Russian antiquity. 1874. November. P. 474.
- 34 Of particular importance for O.A. Przhetslavsky acquaintance with the works "thrice the greatest" Hermes Trismegistus (fictional author of early Christian theosophy).
- 35 Cornelius Agrippa of Nettesheim (1486-1535) - mystical philosopher, ridiculed by F. Rabelais in the novel "Gargantua and Pantagruel" under the name of Herr Tripp. Cornelius Agrippa's work "De occulta Philosophia" (1533) was especially loved by Przhetslavsky.
- 36 Przhetslavsky O.A. Memories // Russian antiquity. 1874. November. P. 474.
- 37 Ibid. P. 481
- 38 See: Przhetslavsky O. A. Kaleidoscope of Memories // Russian Archive. 1872. T. 10. P. 1887-1954.
- 39 Przhetslavsky advocated writing personal names in Latin transcription: therefore, not "Cyprian", but "Ciprian".
- 40 Przhetslavsky O.A. Memories//Russian antiquity. 1875. September. P. 136.
- 41 Ibid. pp. 145-146.
- 42 Ibid. P. 154.
- 43 Nikitenko A.V. Diary. In 3 volumes. M., 1955. T. 2. P. 108.
- 44 Ibid. P. 110.
- 45 Ibid. pp. 112-113.
- 46 Ibid. P. 113.
- 47 See: (MM. Muravyov) Notes of Count M.N. Muravyov Vilensky // Russian antiquity. 1884. 1. 1. pp. 35-36.
- 48 See: Bukhbinder N.A. O.A. Przhetslavsky about the novel by N.G. Chernyshevsky "What to do?" // Hard labor and exile. 1928. N 44. P. 32-48.
- 49 Przhetslavsky O. A. Memoirs//Russian antiquity. 1875. September. P. 156.
- 50 Przhetslavsky O. A. Kaleidoscope of memories//Russian archive. 1870. pp. 1031-1055.
- 51 See: Koni A.F. Collection op. In 5 vols. M., 1957. T. 3. P. 286.
- 52 Russian biographical dictionary. P. 432.
- 53 Ibid.
- 54 Przhetslavsky O. A. Kaleidoscope of memories // Russian archive. 1872. T. 10. P. 1925-1926.
- 55 See: Schilder N.K. Emperor Alexander I. His life and reign. In 4 books. St. Petersburg, 1897-1898. Book 1. P. 43.
- 56 Mitskevich A. Poems. Poems. All R. Library of World Literature. M., 1968. T. 96. pp. 287-288.
- 57 Przhetslavsky O.A. Kaleidoscope of memories // Russian archive. 1872. T. 10. P. 1929-1931.
- 58 Kukolnik P.V. Anti-Cyprinus. Memories of N.N. Novosiltsev //Russian archive. 1873. T. 15. P. 204-224; 0193-0200.
- 59 See: Pushkarev S.G. Decree. op. pp. 28-29.
- 60 Ibid. P. 30.
- 61 Ibid. P. 30. Approx. 7.
- 62 See: Gessen Yu.I. Fatal Purim // Jewish Herald. L., 1928.
- 63 See: S. D. (S. Dubnov). How conscription was introduced for Jews in 1827 // Jewish antiquity. 1909. T. 2. P. 265. Compare: Gessen Yu.I. History of the Jewish people in Russia. In 2 vols. L., 1927. T. 2. S. 26-34; Askenazy Sh. The first Polish "Zionist" // Experienced. 1910. Issue. 2. P. 87; Yuditsky A.D. Jews in the textile industry of the 19th century // Historical collection. M.-L., 1935. T. 4. P. 129-132.
- 64 See: Przhetslavsky O.A. Memories //Russian antiquity. 1883. August-September.
- 65 Przhetslavsky O.A. Memories // Russian antiquity. 1883. September. pp. 482-483.
- 66 See: Mann Yu. Faculties N.I. Nadezhdina. – In the book: N.I. Nadezhdin. Literary criticism. M., 1972.
- 67 Przhetslavsky O.A. Memories //Russian antiquity. 1883. September. P. 485.

68 V.I. Dahl was friends with the surgeon N.I. Pirogov, a militant philo-Semite. This alone casts doubt on his participation in the compilation of the "Search..."

69 See: Porudominsky V.I. Dal (ZhZL). M., 1971. P. 247.

70 Gessen Yu.I. Did V.I. write? Dahl about the blood libel? // Voice of the past. 1914. Issue. 3. P. 331.

71 Ibid.

72 Przhetslavsky O.A. Memories // Russian antiquity. 1875. December. P. 712.

73 See: Tolstoy-Znamensky D.M. Reply to Cyprinus // Russian Archive. 1876.

74 Grigoriev V.V. Jewish religious sects in Russia. St. Petersburg, 1846. S.

75 Gessen Yu.I. Note on ritual murders (attributed to V.I. Dahl) and its sources. St. Petersburg, 1914. P. 31.

76 Grigoriev V.V. Decree. op. pp. 4-5.

77 Przhetslavsky O. A. Memoirs // Russian antiquity. 1883. T. 14. P. 484.

78 Ibid. P. 483.

79 See: Porudominsky V.I. Decree. op. pp. 238-239.

80 Compare: Jewish Encyclopedia. T. 4. P. 449 (Article "Besht"): "The one who laughs at such strange body movements is like a person who would laugh at the convulsions and wild cries of a drowning man. After all, the one praying, making such movements, fights the waves earthly vanity, preventing him from concentrating on the thought of the divine."

81 Note on ritual murders. St. Petersburg, 1914. P. 13.

82 Przhetslavsky O. A. Memoirs // Russian antiquity. 1883. T. 14. P. 487.

83 Ibid. P. 487.

84 See: Przhetslavsky O.A. Ignatius Turkul - Minister of the Kingdom of Poland // Russian Antiquity. 1875. December.

85 See: Note on Ritual Murders. pp. 3-7.

86 Przhetslavsky O. A. Memoirs // Russian antiquity. 1883. T. 14. P. 490.

87 Compare: Grigoriev V.V. Decree. op. P. 14.

88 Przhetslavsky O. A. Memoirs // Russian antiquity. 1883. T. 14. pp. 495-496. See lists of Francoist families: Mises M. Polacy-Chrescijanie pochodzenia zydzowskiego, I-IV vol. Warsaw, 1938.

89 Korneev L. The class essence of Zionism. Kyiv, 1982. P. 206. Compare: Gumilyov L. Ancient Rus' and the Great Steppe. M., 1989. P. 131-133: "Having failed in military affairs, the Khazar Jews made up for their losses with love... All Eurasian tribes considered a child a member of their father's clan... For Jews, ethnicity coincided with belonging to the community. The right to be a member of the community, and therefore, a Jew was determined by descent from a Jewish woman... It turned out that the son of a Khazar and a Jewish woman had all the rights of a father and the capabilities of a mother... And the son of a Jew and a Khazar woman was a stranger to everyone..."

90 Przhetslavsky O. A. Memoirs // Russian antiquity. 1883. T. 14. pp. 531-532.

91 ŸŸ.: Mises Ÿ. ŸŸŸŸ. ŸŸŸ. Vol 3. Ÿ. 145-1

92 See: S.P. Jew on the European stage // Jewish Week. 1910. No. 9.

93 Przhetslavsky O. A. Memoirs // Russian antiquity. 1883. T. 14. P. 533.

94 Ibid. P. 534.

95 Ibid. P. 535.

96 Ibid. P. 492.

97 Ibid. P. 493. Wed: Exposing the great secret of Freemasonry. M., 1909. P. 86, approx. ed. A.O. Przhetslavsky: "One of the simplest reasons for the advantage of Jews over our common people is that these people are generally addicted to strong drinks, while a drunken Jew is the greatest rarity. Is it surprising that among the drunk, a sober person reigns almost autocratically?"

98 Przhetslavsky O. A. Memoirs // Russian antiquity. 1883. T. 14. P. 494.

99 Ibid. P. 493.

100 Ibid. P. 493. Cf. foreword by A.O. Przhetslavsky to the manuscript: "The author of the manuscript... proves that this order is nothing more than the disguised activity of the evil Jewish sect of the Sadducees" (Exposure... P. 5).

101 Przhetslavsky O. A. Memoirs // Russian antiquity. 1883. T. 14. pp. 493-494. Wed:
Katsnelson L. Pharisees and Sadducees. – In the book: Jewish Encyclopedia, T. 15. P. 172-191.

102 Przhetslavsky O. A. Memoirs // Russian antiquity. 1883. T. 14. P. 494.

Chapter Three

Zealots of Pan-Germanism and Pan-Slavism

The extreme formulation of "chosenness" and "messiahism" was a frightening and proud thesis, first attributed to the Jewish kahal, and then reinterpreted by nationalists: "The struggle of one against all." But like any nationalist principle, limited and absolutized, the conflict of the "one" with everyone could only be used in a crisis situation of a truly approaching cataclysm. That is why the Polish uprising of 1863, the Russian-Turkish war of 1877-1878, the Russian-Japanese war of 1904-1905. were the starting points for the intensity of the "holy war".

Let us recall that one of the most important "sources" of the concept of "zealots" in their "holy war" against foreigners in general, and not just against Jews, was at one time the "Polish Catechism", allegedly found on the body of a murdered Confederate and appearing in the Russian press in 1863 P.I. Bartenev published it as an appendix in the book by Yu.F. Samarin "The Jesuits and their attitude towards Russia" (1868) with the following preface: "The Polish catechism, this deplorable practical application of the Jesuit teachings, first became known... during the last Polish rebellion of 1863 and the following years"¹.

The absence of an original in Polish led O. A. Przhetslavsky, after analyzing the text, to the idea that this "document" was fabricated in circles close to Muravyov Vilensky (the hangman). On October 26, 1872, he published an article in the St. Petersburg Gazette. N. Bitsyn's answer soon appeared in the "Russian Archive" ("Note on the article of the St. Petersburg Gazette on the Polish Catechism"²), which refuted the conclusions of O.A. Przhetslavsky. The dispute between Polonophiles and Polonophobes dragged on and remained unresolved, but, nevertheless, the "Polish Catechism" was used at different times and on different occasions by "zealots" not so much against the Jesuits (i.e. Poles) as against the Jews.

As is typical for "programs" of this kind, the author of the catechism referred to examples from ancient history: "Let us remember, brothers, that Phenicia and Venice ruled the world not by force of arms, but by intelligence, enlightenment and wealth..."³. Then 13 points were proposed, compiled by "an experienced person and devoted to his homeland":

"1... In the seized areas, landowners must try by all means not to let go of their estates... not to allow the Russian element to develop there... do everything to force them (Russian landowners - S.D.) to sell their illegally acquired estates and leave it the edges...

2...Since Russians are for the most part uneducated, lazy and careless, the Poles should try to educate themselves as much as possible specifically in order to always have an advantage over the Russians... and thereby subjugate this rude nation morally.

3...serving for the benefit of his homeland in Russia, every Pole reveals a great mission...

4... any measure that can lead to the impoverishment of the common enemy of the Oychian state (sic in the original - S.D.) is not only permissible, but also necessary... by robbing the Russian treasury, through this very thing you are weakening the state hostile to you and enriching your homeland...

5...To achieve... a goal, any means are permissible... flattery, as a powerful lever against a Russian person, should be used preferentially wherever you can benefit from it...

6...serve (in the Russian army - S.D.) until the income and means for your enrichment dry up, after which... leave your service... so that the treasures you have acquired cannot pass again into the hands of your enemies.

7...refuse, however, to occupy the highest government positions, but strive... to become an assistant... to the highest dignitaries... in the first case, the government will look at you with distrust... in the second... all the secrets of the government will be known to you, and, consequently, to your compatriots ...

8. Be your boss's right hand in everything... Having gained trust... you will it is easier to secretly patronize your brothers.

9...When in this way there are our agents in all the departments of Russia... then it will be in our hands...

10. Remember that Russia is your first enemy, and the Orthodox is a schismatic (schismatic), and therefore do not be ashamed to be a hypocrite... but secretly try to take revenge on every Russian: he... will never be your friend, but will always support his government in violence against you...

11...For any discovered plans of yours, blame the Germans: this way you will turn the blow in the other direction...and you yourself will avoid suspicion.

12...The Russian, despite his simple-minded and rude nature, is very proud, and the name of a barbarian infuriates him; in order to get rid of this hated nickname, he is ready to plunge a knife into the rib of his brother. Touch his pride skillfully and take advantage of it.

13. If you are dealing with a strong and cunning enemy... try to destroy him... through the assistance of an influential German. A German... will help you with this - your enemy will die, but will think that he owes his fall to German influence... and you yourself, unsuspected, will make the enemy your friend and a zealous assistant in your plans."⁴

The "Polish Catechism" (over time it was forgotten that it was Polish) became the main "model" for accusing Jews of their "secret plans" and "secret war" against the patriots of Russia (i.e., first of all, against the "zealots" themselves)⁵. But if in relation to the Poles who fought for the independence of their homeland, it was possible to appeal to the history of their independent (outside the Russian Empire) existence, then in relation to the Jews who did not have their own national "destiny" on the territory of Russia, it was necessary to prove that their existence was determined by "Vatican principle" based on the existence of a "state within a state".

Moreover, the economic "malignity" of Jewry, which "enslaved" the natives, and the "independence" ("state within a state") of the Jewish way of life were more likely related to the gospel mythology than to specific political-state institutions and events. In this sense, it is noteworthy that the ignominiously ended Crimean War (1853-1856) did not give rise to any rumors about the involvement of Jews in the loss, and, therefore, the ideological transformation of the gospel mythologies was caused by a number of other trends related to foreign policy events in the international arena.

Originated "at the turn of the 30-40s of the 19th century." in the Habsburg Empire, the "national movement of the Slavic peoples" in Austria-Hungary did not put forward "the idea of independent national states", setting themselves only one task - "to achieve recognition of their national rights and grant them a certain autonomy within the framework of the Austrian state"⁶. This movement in social thought later received the name Austroslavism. Subsequently, international events after 1848 and political processes during the unification of the German principalities (before the Franco-Prussian War of 1870-1871) became the reason for the formation of chauvinistic nationalism in

Germany, one of the main trends of which was "Pan-Germanism", which inscribed on its banner the slogan of the "Slavic danger": "The term "Pan-Slavism" (more precisely, "Austro-Slavism") arose in the early 40s of the 19th century in the circles of the Hungarian (more precisely, the Austrian - S. D.) and the German nationalist bourgeoisie, who feared the national liberation movement of the Slavs"⁷. The essence of this term was that the Russian government was credited with "an aggressive plan for the unification of all Slavic lands under Russian rule"⁸. Let us note one feature of the German use of the term: land unification. That is why the tsarist government could not react favorably to such an "accusation" - simply for diplomatic reasons. At the same time, by re-emphasizing the meaning of "Pan-Slavism" from "lands" to "Slavic peoples," the ideologists of Slavophilism turned a "plan" that was negative from the point of view of diplomacy into a positive "idea" - the union of the Slavs with Russia. In fact, there was a deep gap between the German and Russian understanding of "Pan-Slavism": for the Germans, "Pan-Slavism" was a form of policy of imperial expansion, for the Russians it was a form of ideology. The Russian autocracy, denying accusations of "imperial expansion," was hostile to "Pan-Slavism" in the German version⁹, but had a positive attitude towards domestic ideology. Suffice it to recall that the stable existence of periodicals of a conservative direction with a pronounced Slavophile overtones, mainly newspapers -

"Vest", "Russian World", "Citizen", not to mention "Moskovskie Vedomosti", have been recorded since 1863¹⁰. And Alexander II's personal support of the editor of the newspapers "Den", "Moskva", "Moskvich" and "Rus" I.S. Aksakov, for twenty years (60-80s), constantly propagating the idea of a united Slavism, allows us to believe that "Pan-Slavism" in its Russian version was in tune with officialdom.

Minister of Internal Affairs P.A. Valuev, in his note submitted on September 22, 1861 to Emperor Alexander II, as an experienced provocateur, proposed a restructuring of the Russian press: "World chronicles indicate that in the development of states there comes a time when, to suppress ideas that undermine public order, it is not enough to use government power... It is necessary to assist that part of society that is animated or can be animated by opposing ideas. By opposing one side to the other, the government can dominate both with greater security, and, while protecting public order, retain for itself the proper scope for the power that actually belongs to it."¹¹. Therefore, it is not surprising that "Pan-Slavism" found legalization in the right-wing press ("Our Time", "Citizen", "Voice", "Den", etc.). Proposing, in the "current state of mind," to encourage the establishment of a journal, "whose conservative tendencies extended... beyond the conservative views of the government itself," P.A. Valuev was concerned primarily with revolutionary propaganda of the democratic press¹². In this situation, the formation of the Russian version of "Pan-Slavism" became an urgent task for the Slavophiles. Therefore, the ideological mechanism of transformation of the ideas of "Pan-Slavism" explains a lot.

The very idea of state exclusivity was characteristic of empires -

"middle" (Germany) and "eastern" (Russia). But if in Germany the religious confrontation between Catholics and Protestants was "weighted" and the political unification was built on the intra-national community of German principalities, then in Russia the Catholic-Uniate population of Poland and part of Ukraine was a national minority (there is no need to talk about the Muslims of Central Asia and the Caucasus - their colonial dependence on the metropolis is obvious). Therefore, the idea of a national community of Slavs within the Russian Empire faced the problem of the religion of Catholics and Orthodox Christians, while a number of Slavic peoples were outside the empire, being part of other states of the "Double Knot" (religious and state) and determined the nature of Pan-Slavism - "Slavic exclusivity" in the "imperial" concept was supposed to be based on political expansion, on the one hand, and on the religious principle of "chosenness", on the other.

At the end of 1868 N.Ya. Danilevsky brought to St. Petersburg the finished manuscript of the book "Russia and Europe", which during 1869 was published chapter by chapter in the magazine "Zarya" (editor V.V. Kashpnev). One of the first reviewers of the book, N. Strakhov, wrote: "Russia and Europe," of course, should be attributed to that school of our literature that is called Slavophile, for this book is based on the idea of the spiritual originality of the Slavic world. Moreover, the book covers this issue so deeply and completely that it can be called a whole catechism or code of Slavophilism... "Russia and Europe" is a book from which anyone who wants to study Slavophilism can study it. With the appearance of this book, it can no longer be said that thoughts about the uniqueness of the Slavic tribe, about Europe as a world alien to us, about the tasks and future of Russia, etc., that these thoughts exist in the form of magazine gossip, hints, dreams, phrases, allegories; no, Slavophilism now exists in a strict, clear, definite form, in such an accurate and coherent form, in which hardly any other teaching exists in our country."¹³

Having rejected the "single thread in the development of mankind," N.Ya. Danilevsky came to the conclusion about the existence of private civilizations in history: "Finding and listing these types does not present any difficulty... These cultural-historical types or original civilizations, located in chronological order, are: 1) Egyptian, 2) Chinese, 3) Assyrian- Babylonian-Phoenician, Chaldean, or Old Semitic, 4) Indian, 5) Iranian, 6) Jewish, 7) Greek, 8) Roman, 9) New Semitic, or Arabian and 10) German-Roman, or European" (91). Then, pointing out that the cultural-historical types "correspond to the great linguistic-ethnographic families or tribes of the human race," Danilevsky proclaims: "The Slavic tribe constitutes the seventh of ... the Aryan families of peoples. The most significant part of the Slavs (no less, if not more, two thirds) constitutes a politically independent whole –

the great Russian kingdom... Slavism is a term of the same order as Hellenism, Latinism, Europeanism" (130). As for the "Jewish type", without even once mentioning the role of Jews in the development of any civilization, including and European (German-Roman), and even more so in the political picture of the modern confrontation between Russia and Europe, Danilevsky categorically states: "Religion stood out as something special and higher only in the Jewish civilization... Only the religious activity of the Jewish people remained a testament to its offspring... Not produced by Jews nothing worthy of the attention of their contemporaries and posterity... But the religious side of their life and activity was sublime and so perfect that this people is rightly called God's chosen, since among them a worldview was developed that subjugated the highest, most developed civilizations and which was destined to become the religion of all peoples, a single, eternal, imperishable form... Consequently, we can call the Jewish cultural-historical type not only predominantly, but even exclusively religious" (518).

"Catechism of Slavophilism", created by N.Ya. Danilevsky in the mid-60s, was aimed at "pan-Germanism" (see pp. 210-234, 248-269, 288-328, 341-368, 374-385, etc.) as an aggressively anti-Slavic force and civilization, and argued that the "immortal" role of Russia, striving to be a modern Constantinople (even its capital, in the event of the victory of the idea of "Pan-Slavism", should have been transferred to the Bosphorus) in its opposition to the whole of Europe - is, first of all, the natural and historically conditioned state law of one of the cultural and historical types that arose in modern times (the Slavic federation of peoples) (486).

The absence of N.Ya. Danilevsky's assessment of the history, culture and place of the Jewish people in the modern world, in fact, is nothing more than recognition of Jews' only "past" – religious – merits that gave the world "a single faith in one God" (486). On the other hand, the existence of the Jewish "religious type" next to other cultural and historical types (German-Roman, Slavic, etc.) is immanent: in the struggle of "Pan-Germanism" and "Pan-Slavism" there is no room for the participation of others! That's why the new

theory of universal history"¹⁴, which relied largely on the political picture of the world of the 60s with its real geopolitical confrontation between the German and Russian empires, was indifferent towards the Jewish people and the Jewish question in Russia. It is remarkable that in this "code of Slavophilism" there is no room for a "Judeo-Masonic conspiracy."

Conceptually - in the context of the opposition of "Pan-Slavism" to the modernized cultural-historical "German-Roman" type with its motto "Drang nach Osten" - the author of "Russia and Europe" did not need either Jews or Masons. Moreover, attributing to any "privileged" political, ideological or religious movement the historical role of a "worldwide starter," according to N.Ya. Danilevsky, was senseless and anti-scientific, for the main conclusion of his book "is just as independent and as amazing in its simplicity and sobriety as this whole theory. The Slavs are not intended to renew the whole world, to find a solution to a historical problem for all humanity; they are only a special cultural-historical type, next to which the existence and development of other types can take place"¹⁵.

With the gradual change in the political situation (Austro-German war of 1868, Franco-German war of 1870-1871, Russian-Turkish war of 1877-1878, assassination of Alexander II, rapprochement between Russia and Germany in the 70s), Danilevsky's general thesis about the cultural and historical types of "Pan-Germanism" and "Pan-Slavism" became a special case of Russia's opposition to Europe.

The "Eastern Question" was posed by Russia, and not by Europe, since, despite the fact that European states have never consolidated to capture Russia, "only a united Slavism can fight a united Europe" (463), and the conditions for unification are "a common language, which cannot be anything other than Russian" (468) and, of course, the "historical lot" of the Russians - they must become "the main guardians of the living tradition of religious truth - Orthodoxy" (525).

The concept of "conspiracy" ("dominion", "confrontation", "struggle", etc.) with the epithet "worldwide" as an objective force threatening Russia appeared in geopolitics before the bogeyman of "Judeo-Freemasonry". However, subsequently, into the ideological "vessel" created by Russian patriots and zealots of the Fatherland, it was possible to "pour" anything - from Pan-Germanism to Europeanism and Judeo-Freemasonry. The discovery of the "worldwide Jewish conspiracy" was predetermined not by its historical and real presence, but by its necessity to justify the changing geopolitics of the Russian Empire.

The deliberately introduced chronological and "protective" (from the point of view of modern Soviet-imperial self-awareness) confusion¹⁶ into the history of the interrelations of antagonistic (German and Russian) ideologies was intended precisely to obscure the "genetic" transformations of "Pan-Slavism", in which the initial confrontation with "Pan-Germanism" in the 1860s was used in the 1880s (due to the rapprochement between Russia and France¹⁷) in a "new" capacity: the Orthodox custodian of the highest patriarchal values, Russia, was declared the "only force" opposing the disastrous and satanic role of Europe. Naturally, the "Judeo-Masonic" conspiracy, which previously had an "esoteric" character (internal enemy), acquired in this situation an "exoteric" meaning (external enemy). Without the identification of "internal" and "external" as the same "enemy," the global mystical-national concept of the collision of Pan-Slavism with Pan-Judaism, to which, naturally, the European states (but not the peoples) were naturally included, would have been hardly possible.

From now on it was possible to talk about Pan-Slavism, the enemy of which could alternately be England, then France, then again Germany, or in modern times - America. At the same time, it didn't matter at all who was against; the main thing is that only Russia - the bearer of pan-Slavic values - she opposed first the "liberal", "depraved" Europe, and then the "bourgeois", "capitalist" world. In this Russian communist-Soviet situation

(Orthodox-Imperial or

the exclusivity of one "cultural-historical type" opposed to all others, it was necessary to point out only those ingredients of evil that should be found among political rivals. Naturally, they could have been declared Jews and Masons even before the creation of the International and any other international institution, even the League of Nations or the UN.

As a matter of fact, without the politicization of the Russian idea of Pan-Slavism in the mid-1870s and early 1880s, it would have been impossible to create a Russian version of the "Judeo-Masonic conspiracy", first against Russia alone, and only then - during the years of revolutionary cataclysms and world wars - against all over the world¹⁸.

In France, Spain, Italy or England, in the real absence of the ideas of "pan-Francoism", "pan-Spanism", "panitalism" and "pananglicism", the creativity of home-grown anti-Semites in its "esoteric" essence could not become the basis of state policy. But in the presence of fertile soil of "Pan-Slavism" in Russia, as later – "Pan-Germanism" in the Second and Third Reich, the ideas about the "Jewish-Masonic conspiracy" (naturally, seizing power in neighboring - unfriendly - countries) gave politically stable fruits and shoots. That is why the numerous borrowings of Russian writers from foreign sources in the 1870s, which are sometimes given "fundamental importance"¹⁹, were only fertilizer for quite mature and independent domestic revelations, which over time were accepted by "civilized" Germany as a medicine against Bolshevism, and at the same time and against their political enemies within the state²⁰.

Thus, political anti-Semitism, which arose in Russia in the late 70s of the 19th century, grew on the completely original domestic soil of "Pan-Slavism", and the creative processing by Russian fiction writers of any European sources was not a factor, the adaptation of national-chauvinist ideology to world history , so many meaningful revolving around a "Judeo-Masonic conspiracy."

"COME TO THE BOOK"

Despite the existence of common clichés of the image of a Jew in Russian literature of the first half of the 19th century. We have no evidence to believe that even before the Great Reform a new interpretation of the Gospel mythologies had developed, which could turn into a political-ideological version of a "state crime." In fact, for such a statement there was a lack of a number of "documents" on the conceptual self-exposure of the historical "malignity" of the Jews with evidence of their political hostility. In addition, the Jewish topic itself could hardly become topical without connecting it to the main problems of the era. However, both links that were missing for the emergence of the "Protocols of the Elders of Zion" appeared in the late 1860s: on the one hand, the Russian nationalist idea acquired a complete form in the concept of N.Ya. Danilevsky (1869), and on the other hand, Jewishness was first declared persona non grata in the "Book of Kahal" by J. Brafman (1868). The process of fictional development of the new interpretation ended with the publication of the anonymous "Exposure of the Great Secret of the Freemasons" (1883), in which the "Jerusalem nobility" was presented as the enemy of the Tsar and the Fatherland.

Ya. Brafman was born in 1824 in the family of a rabbi in the town of Kletsk (Minsk province) and received his initial education in a cheder. Orphaned early and fearing that the Kahal authorities would hand him over as a recruit, Brafman was a "nomad" until the age of 34, often changing his place of residence until he was baptized in 1858 (according to some information, Brafman first converted to Lutheranism, and then to Orthodoxy). Naturally, the neophyte immediately began

missionary activity among Jews. In contrast to Jewish sources, the author of an apologetic article about him believes that Brafman was a polyglot, and attributes to him knowledge of Hebrew, Chaldean, Arabic, German, Polish and French²¹. When Alexander II visited (passing through) Minsk in 1858, Brafman submitted a note to the emperor about the situation of the Jews and was summoned to St. Petersburg by decree of the Synod for clarification, and then Metropolitan Philaret invited him to Moscow and recommended Brafman for the post of teacher of the Hebrew language in the Minsk spiritual seminary. One of the metropolitan's instructions was the requirement "to find means to eliminate the difficulties that Jews who want to convert to Orthodoxy encounter on the way to this goal"²².

During the Polish uprising of 1863 and until 1865, Brafman, engaged in active missionary work (his "catch" numbered several dozen "lost souls"), was a member of the commission for the analysis of papers in the Hebrew language. Since 1866, he began to publish articles on proselytism topics in the Vilna Bulletin (for example, "The view of a Jew who converted to Orthodoxy on reform in the life of the Jewish people"). In the same year, he received the position of censor of Jewish publications in Vilna, and in 1868 he published his first book on "scientific" anti-Semitism, "Jewish Brotherhoods, Local and Worldwide." Brafman's assertions that Jewish communities are a state within a state were met with sympathy by the trustee of the Vilna educational district, I.N. Kornilov (famous geographer, later chairman of the St. Petersburg Slavic Committee). Kornilov convinced Comrade Minister of Education I.D. Delyanov in the need to use Brafman as a person knowledgeable in Jewish issues and a zealous Christian.

General K.P. Kaufman, who was the governor of the Western Territory in 1865-1866, entrusted Brafman with the collection of kahal acts. Brafman provided documents and notes to his superiors. To consider the charges brought by Brafman against the Jewish communities in the region, the so-called Vilna Commission was created, which, at the request of K.P. Kaufman (then under General A.L. Potapov, who replaced him as governor), Jews were also introduced. Defending the rights and customs of their people, Jewish representatives tried to prove Brafman's bad faith. However, this did not stop Brafman, and he, using the help of students from rabbinical schools, translated the documents he had collected into Russian, and in 1869 he published them in a separate publication called "The Book of Kahal."

Jewish writers sharply condemned the book and argued that Brafman reproduced the kahal acts in a partially distorted form, and his translations were largely inaccurate, and the publisher's commentary suffered from errors and sometimes deliberately false statements. However, the Russian administration greeted her with complete confidence: K.P. Kaufman, in a conversation with I. Gordon, said that several dozen copies of Brafman's book were sent to Turkestan for distribution to public places, and reading it by officials to get acquainted with Jewish life was mandatory²³. State officials subsequently referred to the "Book of Kagal" as a set of laws, and it went through several reprints.

In 1876, Brafman published an article in the semi-liberal "Voice" with sharp attacks on the Society for the Propagation of Education among Jews. A special place in these attacks was occupied by criticism of the activities of the Alliance Israel organization, which was presented as an "omnipotent and worldwide" body of Jewish self-government.

Reprints of the "Book of Kagal", supplemented by a number of materials that strengthened its anti-Jewish pathos, as well as articles and speeches by Brafman, according to the recognition of all the authors who wrote about him, contributed to the growth of anti-Semitism in Russia (suffice it to recall that F.M. Dostoevsky in 1877 . made an invective in the "Diary of a Writer" against the Jews who "created" a state within a state and "seized" financial affairs into their own hands²⁴). Translated entirely into French and Polish, and in extracts into English and German, the "Book of Kahal" became a help and

for European anti-Semites.

For his services to the government and for his participation in the Commission on All-Estate Military Service, Brafman was awarded the Order of St. in 1871. Vladimir fourth degree. He repeatedly received "cash gifts" from the government. After Brafman's death, his son Alexander became the successor to the work of "exposing Jewish evil."

The preface to the "Book of Kagal" largely served as a "scientific basis" for the "zealots" of fiction writers (B. Markevich, Vs. Krestovsky, etc.) and publicists (A. Shmakov, S. Nilus, etc.). It is interesting that G. Schwartz-Bostunich noted in 1928 that "a baptized rabbi (among anti-Semites, for some reason, any baptism turns out to be a rabbi. - S.D.) Yakov Brafman exposed part of the "Jewish secrets" in the famous "Book of Kahal" , released in St. Petersburg and bought up by the Jews"25.

The "Book of Kahal" contains 285 kahal acts of the Jewish community of Minsk, dating back to 1794-1803. Many of them were significantly distorted during translation, and in the compiler's comments, designed to prove the "independence of the Kahal," most of the decisions were arbitrarily interpreted.

In his preface, Ya. Brafman put forward a number of provisions, the essence of which boiled down to determining the "corpus delicti" of the Jews of the Western Territory. So, for example, a quote from Act No. 797 in Brafman's translation ("It has been decided to renew the kingdom of our Sovereign, Moreina, our teacher and great rabbi of Israel, so that he remains the rabbi and chairman of the bet din of our city for another ten years"26) was interpreted in in the sense that "our Sovereign" (moreinu, rabbi, teacher) was opposed to "their" Sovereign, therefore, the community, they say, was subordinated first of all to "its", and then to the "goyish" king. According to Brafman, it follows from this provision that observance of communal law and order for Jews is preferable to observance of state law27.

The governing body under "our Sovereign" among Jews is the kahal council, and the legislative body is the bet din, subordinate to the kahal chiefs. Therefore, the kahal acts No. 155 and No. 156 regarding the punishment of the disobedient, as well as the definitions of "secret persecutors"28, were interpreted by Brafman in accordance with the general concept of Jewish self-government.

Referring to the treatise "Sanhedrin" (fol. 37, b) on the "four types of execution," Brafman, exaggerating the omnipotence and cruelty of the Kahal, emphasized: "We would like to remain silent about such a shameful feature in the ancient organization of the Jewish community (meaning types executions: stoning, burning, beheading and strangulation - S.D.), if documents and facts did not clearly prove that the above brutal system of lynching, in which government agencies and authorities are often a blind tool in the hands of Jews persecuting anti-government. goals - is still used to this day in the underground activities of Jewish institutions."29 Therefore, Brafman points out, young members of the Jewish community are ready to comply with any ruling of the bet din, even if it contradicts the legislation of the country in which the Jews live30.

Naturally, the fact that the Jews have "their own king" and their own "punitive", and also "secret" bodies, is the basis for Brafman's main conclusion: the Jews represent a special "state" independent of the official institutions of Russia, and the Kahal, subordinating themselves smaller "brotherhoods," turns out to be a powerful and well-organized mechanism, whose activities are aimed not only at regulating the personal lives of Jews, but also at those among whom they live. Not being able to control all Jews and non-Jews, the kahal strives for "indirect power," the instrument of which is private property.

Thus, commenting on act No. 132, Brafman, referring to the Talmudic treatise Baba-Batra ("the property of a non-Jew is that the desert is free") and the legal responsa of 1552 by Joseph Kulun ("the property of a non-Jew is that the lake is free"), argues that the kahal sees "not only the Jewish, but also the Christian residents" of his region and their property as his "state" or "state" property, which he disposes of "on

unique legal principles"³¹.

The Jewish press immediately drew attention to the author's dishonesty. "New Time", "Day" and "Activity" pointed out back in 1870 that Brafman, when translating, arbitrarily cut texts and arbitrarily supplemented them, subjectively interpolating individual fragments. Jewish critics Shershevsky, Seiberling, Morgulis proved that Brafman did not know the Hebrew language well.

At the same time, by publishing authentic documents of Jewish life in the 18th-19th centuries, Brafman "invented" a new principle of "scientific" compilation, which turned out to be, perhaps, truly "brilliant." Building his commentary on the decisions of religious and cult figures of the 18th century. based on quotations from Talmudic treatises of the 2nd-7th centuries. and based on the judgments of Jewish religious thinkers of the 12th-17th centuries, Brafman proved the immutability and timelessness of the Jewish community, whose leaders not only maintained their independence from state and social institutions, but also economically enslaved their own and others.

The "comments" of the cross-"rabbi" turned out to be accessible to everyone, and his "scientific principle" was so simple and sufficient to expose the "evil nature" of the Jews that Russian anti-Semitic fiction could not help but take advantage of Brafman's "discoveries."

Brafman's book filled in the missing link in the general chain of "revelations", and it was not just any one sect (for example, the Sadducees) that was exposed, but the entire Jewish people, against whom the Jew himself testified.

ELIXIR OF SATAN

If in the literature of the first half of the 19th century. The image of the Jew was fragmentary and peripheral, then starting from the 70s it gradually moved to the center, since the discussion of the Jewish question in Russian society one way or another turned into a discussion of two powerful ideological trends - protective Orthodox and revolutionary nihilistic. For writers from Slavophile circles, the Jewish question in its socio-political pragmatics was inextricably linked with Christian mythologies, which to one degree or another dictated the possible types of "final solutions" (see, for example, F.M. Dostoevsky: "The Jewish Question", "Pro and contra", "Status in Statu", "Forty centuries of existence", "But, long live the brotherhood", etc.).

But if the "Book of Kagal" by Ya. Brafman determined the starting positions of the interpretations of the "internal enemy", then the "anonymous" work "The Great Secret of the Freemasons", published first in the magazine "Vek" (1883), and then a quarter of a century later appeared as a separate publication with the subtitle "from the papers of O.A. Przhetslavsky" (1909), clearly outlined the appearance of the enemy.

Even in his memoirs, realizing that the reader might find the idea of a "worldwide conspiracy" somewhat fantastic, O.A. Przhetslavsky decided to "play his trump card": "There is one unpublished work in which it is proved that the full implementation of the Sadducean doctrine is now the task and ultimate goal of one ancient secret society, widespread almost everywhere, hiding for the time being under plausible forms." And the editors of "Russian Antiquity", publishing his memoirs, considered it necessary to reveal the "secret" of one "unpublished work", placing an interesting footnote: "The work mentioned here belongs to the pen of the late Osip Antonovich Przhetslavsky himself, with which he was occupied in the last years of his life." ³².

Let us recall that "Memoirs" were delivered by the son of the late author to "Russian Antiquity" on February 3, 1883. At the same time, in two issues of the magazine "Vek", published by M.M. Filippov, "some excerpts"³³ from "Exposing the Great Secret of the Freemasons"³⁴ appeared.

The connection between both "works" published in 1883 (the 1st and 2nd chapters of the "Great Secret of the Freemasons" and the "Memoirs" of O.A. Przhetslavsky) was "neutralized" in 1909: "Among papers left behind by my late father, the secrets of Osip Antonovich Przhetslavsky, I found, by the way, a rather lengthy manuscript entitled "The Great Secret of the Freemasons," as well as a letter addressed to him from ... Vladimir Dmitrievich Filosofov, dated November 7 1873, with which he unconditionally authorized my father on his behalf and on behalf of the widow of his late brother Alexander Dmitrievich Filosofov - to publish the said manuscript by printing; from which it follows that its author was none other than Alexander Dmitrievich, who had already died at that time. Philosophers, although I have no other indication of this"³⁵.

It would seem that such a categorical "one should think" and a completely dubious "there is no other... indication" (of course, not from the father's correspondent, but from O.A. Przhetslavsky himself) are logically very contradictory, and indications of the presence of a deceased letter in the archive from State Secretary V.D. Filosofov without presenting a facsimile or at least quoting it - do not have legal force. However, when publishing (as "anonymous"!)" "the work of A.D. Filosofov", the publisher mentioned his name only once in the "Preface", preferring a more appropriate "mimicry" - "author of the manuscript", but included a meaningful phrase on the title page : "From the papers of the late O.A. Przhetslavsky," and, in all likelihood, he himself selected epigraphs from the New Testament³⁶.

However, firstly, instead of the "author's" title ("The Great Mystery..."), preserved as the title of the "manuscript," a general editorial title appeared: "Exposing the Great Mystery...". Secondly, among the "admirers" of A.D. Filosofov was not only relatives (brother and widow of the "author") and his commentators (father and son Przhetslavsky), but also "several high-ranking officials" (among them General A.R. Drenteln³⁷ and State Comptroller T.I. Filippov³⁸), who expressed "their complete solidarity with the views of its author"³⁹. Thirdly, the anti-Polonism of individual passages was consistent with the time of compilation of the manuscript - "after the pacification of the last Polish rebellion of 1863"⁴⁰ and the biography... of the publisher.

The last circumstance is extremely important. Let us recall that at one time, after the first Polish uprising (1831-1832), Father Przhetslavsky was sentenced to death by his compatriots "for treason," and during the second, his Russian colleagues accused him, the Pole Cyprinus, of a provocative desire to incline the government "to reprehensible cruelty." "⁴¹. Be that as it may, the anti-Polish and anti-Catholic statements in the manuscript could hardly have belonged to a zealous Catholic and "secret patriot." But his son (O.A. Przhetslavsky's wife was also a Catholic), having become a militant Orthodox and Russian chauvinist, could have considered it necessary, when preparing the publication in 1908, to "supplement" the text with negative statements addressed to Poles and Catholics.

Finally, offering in 1909 a manuscript that was "outdated" by 50 years (noted by A.O. Przhetslavsky under the "Preface"), the publisher in his advance notice paid special attention to political pragmatics that were by no means outdated: "Then, I consider it necessary to add that if I , now divulging the secret of the Freemasons, I can incur the anger of Russian and even Western European Jewry (although the revelations of the author of the manuscript and mine relate exclusively to the Sadducean sect, and, perhaps, also to the Zionite sect, whose teachings seem to be not far from the teachings of the Sadducees) , then I, nevertheless, to the best of my ability, fulfill my intention in the conviction that by my passivity in this case I would act against my conscience and would gravely sin before the Lord God and before my homeland."⁴²

Formulating the goals and objectives of the publication of "The Great Secret of the Freemasons" in 1909 (after the appearance in 1905 of "The Protocols of the Elders of Zion"⁴³), A.O. Przhetslavsky argued that the manuscript was "more of a scientific than a literary work"⁴⁴, and declared a purely protective position towards the Russian autocracy: "Our government is still strong, faith

Orthodoxy among the masses has not been shaken, the devotion to the Tsar and faith in Him of the people, the army and most of the nobility has been preserved."45. At the same time, he contrasted the "scientific work" with numerous literary and "documentary" writings of fiction writers and publicists of the early 20th century.46, arguing, that priority in uncovering the "Judeo-Masonic worldwide conspiracy" belongs to the owner of the manuscript, O.A. Przhetslavsky, and... to him, the publisher47.

However, the "plot" of the publication (the late author A.D. Filosofov, who handed over the manuscript for safekeeping to an arbitrator, who, in turn, enriched it with notes, and then bequeathed it to his son, etc.) has long acquired the character of a literary device. And although we, like the publisher, have no "indications" regarding authorship, we can assume that the text and the most interesting notes to it were written by O.A. himself. Przhetslavsky, and the literary design of the publishing "plot" was done by his son.

The book contains eight chapters48, each of which is devoted to the consideration of key moments in the history of Russia, Freemasonry and Jewry. But at the same time, the "point of view" chosen by the author strikes not so much with bias as with illogicality.

Having identified utilitarian, scientific and social progress in civilization, which are "the subject of craft, science and citizenship" (11), the author considered that his scheme "corresponds in Russia to three state eras and three sovereign figures" - Peter I, Nicholas I and Alexander II (12). But since the destructive activities of the Freemasons are illustrated by the Polish uprisings, the silence about the activities of Catherine II (who participated in all partitions of Poland and annexed most of it to Russia) and Alexander I (who defeated Napoleon and his Polish allies) seems strange and "malicious."

The logic also turns out to be paradoxical. If for the author the time of Peter the Great is a distant past, then the reign of Nicholas I is the historical era in which he himself took a direct part. Is it any wonder that the "Colossal monument" for him "remains the Code of Russian Laws" (in the development of which O.A. Przhetslavsky took part under the leadership of... the freemason and liberal reformer M.M. Speransky). No less dear to him is the era of the Great Reforms of Alexander II (his official zeal led O.A. Przhetslavsky to the pinnacle of his public career). It would seem that such a coherent scheme for the progressive development of Russia should lead to the idea of general prosperity that came as a result of social progress. This is where the surprise awaits. In fact, instead of a hymn to the new "progressive" reality, a funeral march sounds: "Everything in society is somehow scary, unnatural, strained; elements of decomposition roam beneath the soothing shell, someone's invisible touch seems to paralyze the actions of the government or turn them to the detriment of the state; everyone senses the approach of a thunderstorm, although they do not understand where it is coming from; everyone is expecting something, everyone is secretly afraid of something in the future. Yes, and there is something to be afraid of; In our country, that mood of mind has already grown considerably and that correctly calculated and skillfully organized propaganda, for which in the 18th century. followed in France by the birth of a bloodthirsty monster named: Revolution" (23).

Thus, the "bloodthirsty monster" turns out to be the brainchild of progress, and the "mood of minds" is simply a consequence of calculated and skillful propaganda. Moreover, having gone through all three stages of civilization, Russia in the 19th century. found herself in the situation of France in the 18th century. The paradox lies in the fact that the beneficial activities of "powerful persons" stimulate the progressive development of crafts, sciences and citizenship, and they, in turn, contribute to the emergence of the destructive elements of revolutionary change in society. But, having proven this, the author immediately replaces the cause-and-effect relationship between "evolution" (historical progress) and "revolution" (state regression) with the mutually exclusive tendencies of "power" (autocracy) and "democracy" (the people). At the same time, if the "august will" of monarchs pursues the positive goals of gradual liberal reforms, then, naturally, the "malicious will" of those deprived of sovereignty

individuals are guided by "intrigue, selfishness and tyranny" (23). Consequently, the essence of understanding history turns out to be the discovery of the "secret" of individuals and various parties striving for power.

In Chapter 2, the author lifts the "veil of ancient Isis": the deliberate "destruction of religious and moral principles, which could not be useful for any society" (25) is the "immediate cause of the French Revolution", which, according to the author, was caused by a "conspiracy against the truth." The revelation of this "conspiracy" is the "subject" of the reasoning, the scheme of which is surprisingly simple: the Christian world is opposed by the "atheistic" world (Masons), led by adherents of Judaism.

Of course, it would be much easier for the author to describe the "conspiracy" if it were not for the need to "explore" the intermediate link (the "Freemasonic Order"), since the antinomy "Christianity - Judaism", over its thousand-year existence, has long become a "commonplace" of anti-Semites of all persuasions and nationalities.

But, firstly, "the author's exposure and mine relate exclusively to the Sadducean sect" (9), secondly, "in none of the monuments of Jewish literature is any Adoniram... mentioned" (44), thirdly, "the essence of the doctrine of Freemasonry is only the teaching of Jewish schismatics, and not the Mosaic Law," fourthly, "to understand the true meaning of the Freemasonry order, there is no need to absolutely affirm that at the present time the Jewish people certainly take a direct and conscious part in the actions of the order" (49), fifthly, "from the Old Testament Jewish writing it is known that no extraordinary mysteries existed among the Jews before Christ" (76).

And yet, the only and all-consuming *idée fixe* of the authors of "Exposure..." is precisely the *a priori* guilt of the Jewish people in all the troubles of the Christian world: a) "in the solemn recognition in the person of Jesus the Savior of a Jewish criminal who rightly deserved his execution" (47), b) "Jews cannot help but sympathize, with all the energy of hidden historical thought, with the general decline of Christianity and the weakening of state foundations among Christian peoples" (50), c) "we cannot help but recognize in them the constant hostility towards all other nationalities ... continuous opposition to civil authorities and spiritual" (53), d) "the desire to erect on the ruins of Christianity, drenched in the blood of new martyrs, a worldwide Jewish monarchy, with its Avenger God, who once swept away entire generations and nations from the face of the earth by the hand of the Jews" (67), d) "the Jews... are now preparing for Christians the fate of being a purifying sacrifice for the deeds of their ancestors" (73), f) "the Jews alone have taken advantage of all the material benefits of modern civilization...", and the proletariat, "this rotten, infecting parasite of modern humanity, created by laziness and unbridledness and intrigue, is completely unknown in Jewish society, crafty, but hardworking and efficient" (75), g) "the coming and reign over the Jewish people... of the Messiah... is unthinkable without the prior moral destruction of Christianity" (78), h) finally, to what extent "the current Jews are involved in the Freemasonry order, the writer has no positive information about this, but there is no doubt that they cannot remain indifferent spectators of the fall of Christianity taking place in their eyes" (82). Such an *idée fixe* in itself was neither original nor exceptional.

Another thing is the discovery of a "new Jewish intrigue" - "Jewish initiation", which lies in the "foundation of the Masonic order" (38).

Of course, the use of individual attributes of Jewish symbolism, Jewish names and words, some apocrypha of late (not only Jewish) origin, interpretation of New Testament events and much more, both in the Masonic "sacraments" and in their descriptions - should, sooner or later, "suggest" the idea of the "Judaizing" character of the "free masons." However, to declare Freemasonry a "secret" weapon of the Jews, deliberately used by them against the Christian world - this could only have occurred to someone for

for whom a person's "Jerusalem origin" initially meant not only social alienation, but also political unreliability. Moreover, in the absence of direct and objective evidence of a "Jewish conspiracy" against Christians, the discovery of an "intermediate" series (the activities of "secret societies", including Masonic ones) between the historical eras of rejection of the messianic role of the Savior in the ancient Jewish world and the participation of Jews in revolutionary movements of European peoples in the 19th century. – had to take place precisely where the conflict between Jews and the "native population" (as was the case in the Kingdom of Poland during the Patriotic War of 1812) had a pronounced colonial character. In this sense, the guilt of Jews who took part in historical events on the side of the Russian Empire also determined the extent of their guilt as participants in revolutionary movements directed against the autocracy. In both cases, the malignancy of the "Jerusalem tribe" for the renegade Przhetslavsky, who was in the ranks of the Freemasons and revolutionary-minded compatriots, and the retrograde, yearning for a reformer of enlightenment in Russia - Nicholas I and suspicious of the liberal reforms of Alexander II - was clear. The situation was different with the Freemasons, whose interstate and international movement covered all levels of society, regardless of the adherents' affiliation with the "powers that be" and their nationality.

And, as in the case of the "ancient guilt" of the Jews, the participation of the Freemasons in the bloody events of the French Revolution determined their measure of "guilt" in the "newest political events" (88), and the ideology of a zealous Catholic and loyal official only suggested the logic of "exposure."

Borrowing from the Jews their sacred books (the entire "Old Testament" with the addition of "scriptures" that were non-canonical for the Jews), ritual elements and traditions, a number of liturgical and actually theological techniques testified "against" Christianity to a much greater extent than against Freemasonry. (There is no doubt that the "author" of the revelation of the "great secret" was a fairly educated person, moreover, brought up on theological works and experienced in the history of Christianity. However, he never once questioned the "Jewish origin" of the New Testament, although it was precisely in With the advent of Christianity, he should have seen the possibility of a "Jewish conspiracy" aimed at achieving "world power"⁴⁹.) At the same time, such a thing could never have occurred to any Christian believer. But the confrontation between two religions, based on the same ancient (pre-Christian) sources and retaining an antagonistic character since the times of the "Jewish" persecutions of the Second Temple period and Christian persecutions in subsequent centuries, when absolutized, turned out to be the only meaning and content of history⁵⁰. Therefore, Freemasonry (like Christianity), which uses symbols, apocrypha, sayings and signs of Jewish origin, and also heretically (from both the Catholic and Orthodox points of view) accepted some Christian realities, naturally, in the opinion of the "debunker," should was to take the side of Judaism.

The quintessence - the "fifth element" - of Freemasonry was declared to be the legend of Adoniram, in which the biblical history of the construction of the Temple was transformed, according to the author of "Revelation...", into the mystery of the bloody murder of Solomon's rival, becoming "the symbolic foundation of all Freemasonry": "The matter comes first is that from the death of a certain Adoniram (in the note: or simply Irama, which means noble. - S.D.), the son of a widow from the tribe of Nephaili, the former chief builder of the temple of Solomon and treacherously killed ... by three Jewish workers, some mysterious word was lost among the Jews, without which the completion of the Jewish temple was impossible" (43). This word for the Masons is the word Mac-benach ("the flesh is destroyed"), and in the mystery itself "one cannot help but recognize... the symbolic language of the Jews, reminiscent of biblical and Talmudic writing" (43-44) But, the author admits, the legend was probably invented after the resurrection. Christ: firstly, because "not a single monument of Jewish literature mentions any Adoniram...", secondly,

because "this legend... contains hints, obviously directed against the story of the holy evangelists about the resurrection of Christ" (44).

Subsequently S.A. Nilus⁵¹ proposed a literary translation of this legend based on the book of Count Couteil de Couteil "Les sectes et societe's secretes", and G. Bostunich supplemented this translation with a version from the novel by A.F. Pisemsky "Masons" ⁵². A "scientific" analysis of the legend allowed G. Bostunich to come to a fair conclusion: "If you look at the legend of Adoniram from a purely literary point of view, then you will have to recognize it as a product of late origin... In addition to contradictions with church tradition, its authors also fall into contradictions with the Holy Scriptures..." Then he (in accordance with the concept of the "Judeo-Masonic conspiracy") introduced significant "noise and interference": "... it is most likely that the legend owes its origin to the Greek-speaking Levantine Judaism, which adopted elements of Islam, which, in turn, drew them from Judaism (we must not forget that Mohammed first learned about Christianity itself through the Arab Jews)"⁵³. Perhaps the most important thing in this maxim is the "circle" of recipients of the legend: Levantine Judaism – Islam – Arab Jews. And although G. Bostunich categorically noted that "legend regards history even less than the Bible"⁵⁴, this did not stop him from resorting, by his own admission, "to such re-make-up and interpretations that sometimes you don't know what to be more surprised at: the naivety of some or the stupidity of others"⁵⁵.

Despite such a harsh sentence, the legend (as the cornerstone of Freemasonry) was declared not so much the content of the Masonic initiation rite, but... the corpus delicti of "evil" Jewry: "But let us tear away the last remnant of the allegorical veil hiding reality: the death of Adoniram... is the fall of Old Testament Judaism ; the three Jewish workers who killed Adoniram are three disciples of Jesus who... spread the news of the resurrection of Jesus crucified by the Jews... Abidal - the parricide - represents the Christian teaching that destroyed ancient Judaism from which it came ... "(45-46). In this interpretation (G. Bostunich completely agrees with it, attributing the authorship of "Revelation ..." to A.D. Filosofov⁵⁶), the legend of Adoniram, adopted by the Freemasons from "Levantine Judaism," called for revenge on Abidal, i.e. Christian teaching: "Consequently, the Freemasonry order is a force in solidarity with the Jewish tribe; therefore, the Jews or their powerful allies, in turn, are now preparing for Christians the fate of being a purifying sacrifice for the deeds of their ancestors" (73).

By presenting Freemasons and Jews as "enemies of Christ's teaching," it was possible to introduce not only an "eternal" historical conflict into the dichotomy of hostile forces (Christianity - Judaism), but also allow Christian believers to see in this conflict a reflection of an apocalyptic prophecy - the war of the "sons of light with the sons of darkness ", the war of Christ's army with the Antichrist.

However, publications by O.A. Przhnevsky (lifetime and posthumous) either in the early 70s or in the mid-80s. XIX century could not yet become a "guide to action" for reactionary circles in Russia for a number of reasons. Firstly, the revolutionary movement has not yet been as massive as it became in the 90s. Secondly, the processing of public opinion in the liberal era of Alexander II was largely hampered by the "great reforms." Thirdly, precisely because of its

unscientific nature (let us remember the remarkable letter-afterword of A.O. Przhetslavsky in the 1909 edition to a Kazan professor regarding the lack of references to printed works⁵⁷), the "Freemasonic" conspiracy, and therefore the "Jewish initiation" should, first of all, be tested in fiction and journalism, ultimately becoming, thanks to the writings, a "well-known theory" that does not need scientific formulation.

Gog and Magog

The biased attitude toward "Christ-sellers" and the exaggeration of the "Jewish danger" for modern Russian life, caused by the involvement of Jewish youth in revolutionary movements, was "protective" both in content and in form. Therefore, only in the historical situation of the 70s did Judeophobia acquire clear geopolitical features of a completely conscious concept. From now on, it was not about the "ethico-mythological" malignity of the Jews, but about the postulated state unreliability of foreigners in relation to Russia. The exponents of this point of view were the mediocre fiction writer B.M. Markevich (1822-1884) and the talented publicist and brilliant novelist Vs.V. Krestovsky (1840-1895).

B. Markevich came from a Polish family, studied at the Richelieu Lyceum (Odessa), served as an official on special assignments in various ministries for about thirty years, and had the court rank of chamberlain. For receiving a large bribe (more than 5,000 rubles) he was dismissed from service.

B. Markevich collaborated with Russky Vestnik for a number of years and was (unlike M.N. Katkov) a consistent anti-Semite. Although the "democratic press" kept silent about Markevich's works, A.K. Tolstoy, sharply condemning the anti-Semitism of the creator of "anti-nihilistic novels," considered him one of the greatest writers. In the multi-volume "History of Russian Literature of the 19th Century," published under the editorship of D.N. Ovsyaniko-Kulikovsky, B. Markevich received considerable attention.

In 1884, the first chapters of B. Markevich's novel "The Abyss," which completed the trilogy ("A Quarter of a Century Ago" – 1878, "The Turning Point" – 1880-1881), appeared in the "Russian Messenger". Death prevented him from finishing the novel, and his relatives turned to Vs. Krestovsky with a request to complete the "Afterword".

The stereotype of the anti-nihilistic novel was developed already in the late 1860s. AM Skabichevsky characterized the plot of the anti-nihilistic novel this way. Representatives of the aristocracy and the highest nobility are depicted with the most attractive features. It is in this class that the salvation of a shaken society lies, since it remains "faithful to the original Old Russian cultural traditions." Representatives of the movement of the 60s are portrayed as reckless nihilistic deniers, rejecting religion, family, property, the state, mocking everything holy and cherished and ready for any crime for the sake of material wealth... The salvation of the fatherland begins in the liberal living room of the provincial city, where the hero "breaks out" a tirade about the decline of modern morals..." Then the hero is assigned to the state or zemstvo service as (here the authors of this trend have favorite positions) - either a peace mediator, a judicial official or an official of special assignments under the governor, and here "the serious struggle of the hero begins with the evil that threatens the foundations and outskirts." Evil is presented in two ways: firstly, in the form of "an insidious Polish intrigue carried out in the form of Pan Brzeserzhinsky, who, under the pretext of serving his homeland, is actually only thinking about how to take malicious revenge on the hero of the novel" for the insult suffered in the presence of the blue-eyed maiden, and, secondly, evil is presented in the form of "a many-headed hydra of nihilism, which is depicted in the novel as nothing other than a Panurgian herd of Savras without a bridle, outraged peasants, slipping outrageous proclamations into the hero's pockets, finally encroaching on the hero's very life" - and all this under the influence of Polish intrigue... Modern events serve as variations... If the author pays main attention to the Polish intrigue, then the hero is sent to the Western region to be a hero to glory, but if the novelist presses on the Panurgian herd, then the hero ends up in St. Petersburg in the 60s and revolves among nihilistic student circles or even writers... Interspersed with social exploits are the love exploits of the hero, who, according to the stereotype, has, among other things, the gift of winning women's hearts..." In

In the end, ideal love for the blue-eyed maiden conquers all temptations. The blue-eyed maiden represents the type of perfect Russian woman, striving for a family hearth, sacredly guarding its foundations. With this ideal wife in all respects, our hero, exhausted by the unequal struggle, goes to his estate, devoting the rest of his days to raising the future guardians of the fatherland⁵⁸.

Accusing the revolutionary camp of wanting to overthrow the existing system, Markevich took advantage of the "Polish intrigue" and brought out quixotic bureaucrats and liberal zemstvos in the novel, transparently distorting the names of major officials from government circles close to Alexander II: A.F. Timashev – Mityashev, A.A. Polovtsev – Pechenegov, L.S. Makov - Savva Leontyevich, etc. One of Markevich's positive heroes, General Torokurov, expressed the credo of the author himself: "Not one of the planted... European trees took firm roots in the soil, alien to them by its chemical nature..." Without giving the "Jewish question" an independent meaning, Markevich brought out in the novel "vile Jewish types." Thus, the talented pianist N.G. Rubinstein (in the novel - Nikolai Grigoryevich Edelshtein) appeared as a notorious cynical womanizer, and Shefelson, a volunteer baptized Jew ("Jew of the Jews"), naturally turned out to be a vile provocateur⁵⁹.

In the novel, at the head of the anti-government conspiracy is a figure with some Jewish features, nicknamed the Wolf, in whom contemporaries guessed similarities with the famous Narodnaya Volya member Zhelyabov. The wolf lives on a fictitious passport in the name of Lev Guryevich Bobruisky and is listed as a student at the Technological Institute. Being one of the party leaders, Volk believes that the party acts according to the Mosaic rule - "an eye for an eye, a tooth for a tooth"⁶⁰. According to the hero, the party is led by a certain "mysterious Dalai Lama." The Dalai Lama remains unknown to him, just as the Wolf himself is unknown to those pawns that he autocratically moves in the name of the will of the mysterious "executive committee." His painfully developed pride and greed for power did not easily reconcile with the opposition that his proposals often met with people occupying an equal position with him in the revolutionary hierarchy, and which he explained by the "undoubted" influence of this highest for them, and for him unknown and hated authority for this reason⁶². Citing Volk's reasoning about a leader "unknown" to him⁶³, Markevich put forward a significant idea, subsequently picked up by his "co-author" Krestovsky: the revolutionary movement as a whole was inspired by Jews, which is why they conducted socialist and defeatist propaganda among Russian soldiers during the Polish uprising of 1863⁶⁴. It is not for nothing that Weiss, Polyachek and Aronczyk are mentioned among the political emigrants-terrorists⁶⁵.

At the same time, B. Markevich still cannot be recognized in the history of Russian literature as that writer, thanks to whom the anti-nihilistic novel not only became the banner of the officialdom of the police department, but also determined the main direction of the attack on the revolutionary movement, in which the Jewish national minority was absolutely represented disproportionately. This writer was the author of the "Afterword" to B. Markevich's novel "The Abyss".

Sun. Krestovsky was born into a noble family in the Kyiv province. His father served as a commissar at the St. Petersburg military hospital. Initially, the boy was raised in the family of his mother Maria Osipovna (nee Tovbich). In 1850 he entered the 1st St. Petersburg Gymnasium. Famous teacher V.I. Vodovozov drew attention to the literary talent of the high school student and helped him in the publication of poems and translations (translations from Horace and Heine were especially successful). This decided Krestovsky's fate for a certain period, and he, without any diligence, studied for two years at the philological faculty of St. Petersburg University. His student friend was the critic D.I., who soon achieved fame. Pisarev. Having dropped out of school, Krestovsky became fully engaged in literary activities and in 1864-1867. published in *Sovremennik* his first "physiological" novel "Petersburg Slums" with the subtitle "Book about

well-fed and hungry." "Petersburg Slums" immediately attracted attention with the scandalous descriptions of the life of the "dregs of society" and the brightness of the characters of representatives of different nationalities.

Naturally, there were Jews among them: "Near the Obukhov Bridge and in places near the Church of the Ascension, especially on Kanava and in Podyacheki, there is a Jewish population - here at every step you meet the nosy, preoccupied faces and long-skirted coats with camelot overcoats of the children of Israel"⁶⁶. One of the heroines, Amalia Potapovna von Schilze, as some suspected - a "Zhitomir Jew", had "brown, fat eyes in thick eyelids with a Jewish slit" and spoke, mixing "phrases and words of French, German and Russian with a Jewish accent"⁶⁷. The "tsar of our finances," banker and baron David Georgievich, had a salon depicted as grotesquely as the owner himself. For the detective "from the liquids" the author "chosen" an accent: "Yes, your honor!..."⁶⁸. Not without complacency, Krestovsky also described the search for a dark crowd looking for Jewish doctors suspected of spreading cholera.

It is interesting that when the Petersburg Slums were republished in 1935, Soviet editors excluded chapters XVIII-XXII, allegedly because of anti-Semitism. In fact, they were rather dissatisfied with the repulsive naturalism of the scenes of savage treatment of a child, who was then boiled alive by Christians (unlikely, although Krestovsky repeatedly emphasized that he was ready to confirm every fact in his novel with documents).

There are also Freemasons in the novel (Prince Yakov Chechevinsky), but they do not relate to Jews have no relation.

Being not free from imitation of the "Parisian Mysteries" by the French writer Eugene Sue, Krestovsky's novel, in turn, also became a "model" to follow - in 1868 "Kyiv Slums" appeared, the author of which wished to remain anonymous.

In 1868, Krestovsky entered the Yamburg Uhlan Regiment as a cadet. For six years he was engaged in serious historical research and wrote "The History of the Yamburg Regiment", and then, at the personal request of Emperor Alexander II, in 1874 he was transferred to the guard to write the history of the Life Guards of His Imperial Majesty the Uhlan Regiment. At the same time, he finished the story "Grandfathers" (historical paintings from the era of Paul I) and wrote the dilogy "Bloody Pouf," which included the novels "Panurgo's Herd" and "Two Forces."

A stay in the Western Region during the Polish uprising of 1863 provided abundant material for the nationalist-minded writer. It is no coincidence that "Polish intrigue" will constantly appear in his works (Polish intriguers are also depicted in "The St. Petersburg Slums"). Therefore, when Krestovsky's first anti-nihilistic novel "Panurgo's Herd" was published in Leipzig in 1870, it became clear that the "zealots" of the imperial triad "autocracy, Orthodoxy, nationality" had another zealous adherent. One of the nihilist leaders depicted in the novel was the Jew Moses Frumkin -

"a great practitioner in the affairs of this world"⁶⁹. Possessing "purely Jewish evasive and resourceful intelligence," he manages his affairs quite successfully. A talker and demagogue, Frumkin considers himself a "cosmopolitan," which does not prevent him from seeing the revolution as a means of enrichment. At the same time, when his life is in danger, the atheist fervently crosses himself, posing as an Orthodox Christian. According to the writer, Frumkin is a typical underground figure who uses the "Panurg herd" of nihilists for his own purposes.

The personal favor of Alexander II allowed Krestovsky to serve as the tsar's historiographer under the commander-in-chief of the Russian troops during the Russian-Turkish war of 1877-1878. His correspondence from the theater of military operations was constantly published in the Government Gazette, and then published as a separate book.

By the beginning of the 80s, Anglo-Russian relations worsened, and Krestovsky, attached to the squadron of Admiral S. Lesovsky, went in search of a convenient

naval base off the coast of modern Indonesia, took the post of secretary of the Pacific flotilla. He traveled around the world. And then he was in Japan for 6 months: unfortunately, his messages about the Land of the Rising Sun and the danger of war with the Japanese were not taken into account by the Russian government. At the same time, while in the Far East, Krestovsky wrote a note on the tasks of colonizing the South Ussuri region.

In 1882, Krestovsky received a new appointment and arrived in Turkestan. Governor General M.G. Chernyaev, under whom he served as an official on special assignments, sent him on a diplomatic mission to Bukhara, and in 1887 Krestovsky's essay "Visiting the Emir of Bukhara" appeared in print.

The writer quite objectively described the powerless situation of Bukharian Jews under the rule of the medieval ruler. Calling the Jews of Bukhara the only "Russian party" awaiting the arrival of Russian troops, Krestovsky immediately emphasizes that, of course, the annexation of Bukhara to the Russian Empire "would significantly expand their trade and property rights and would save the Jew from the humiliating position in which he is placed now under the Muslim regime"⁷⁰. At the same time, Krestovsky, true to his attitude towards the "Jews," considered it necessary to note that the hatred of Muslims for Jews is caused not by religious, but by socio-economic reasons, for "the Jew here is the same malicious moneylender, the same broker, reseller and moneymaker, the same owner of secret dens, debauchery and smuggler of wine and vodka prohibited by the Koran, although he apparently sells only silk"⁷¹.

After serving in Central Asia, Krestovsky was attached to the Ministry of Internal Affairs and made two inspection trips to the Central region of Russia (Tambov, Tver and Vladimir provinces) and Transcaucasia.

Finally, from 1884 to 1892 he was published in the newspaper "Svet" (over 200 articles were published) and in the magazine "Citizen" (until 1881 F.M. Dostoevsky also took an active part in the magazine), and from 1894 Mr. Krestovsky became the editor-in-chief of the Warsaw Diary (A.I. Herzen branded the officialdom as follows: "The Warsaw Diary is a cesspool, a haven for spies and provocateurs, the organ of Muravyov and Berg, who robbed Poland").

The hard work undermined Krestovsky's health. He died in 1895 at the age of 55. His body was taken from Warsaw to St. Petersburg and buried in the Alexander Nevsky Lavra.

The writer's eventful life, travels and trips around the multi-tribal empire - everything provided food and material for Krestovsky's writing talent. However, strange as it may seem, only one topic really worried him: in it, inexhaustible in invention, the writer was surprisingly monotonous and intrusive. Moreover, political preferences and the "protective" ideology that permeated the narrative fabric of Krestovsky's novels, to a certain extent, prevented him from becoming what he could have become. His name in the history of Russian literature and Russian social thought remained only as the name of the author of anti-nihilistic and anti-Semitic works.

Images of Jews from the "Petersburg Slums" and "Panurgov's Herd" passed into Krestovsky's stories and stories, gradually transforming from ethnographically curious ones into negatively fatal types. At first, the author's mocking attitude towards the heroes of "Jewish stories" was characteristic precisely because of the genre of everyday and ethnographic sketches. Thus, making fun of the cowardice and vanity of Solomon Solomonovich, Krestovsky rewards him not only with a terrible accent ("Nasa Russia") and cutlery for personal use due to his "treif" environment, but also gives him credit for his honesty ("The Story of how Solomon Solomonovich and I drove from Chaushka-Pahala to Gorny Studen"). Elkes - "a good Jew" - is complacent, helpful, and sometimes selfless, although "this man had a very special, unique and, moreover, typically Jewish mentality and thinking, which, in fact, was the greatest expression of his dishonesty" ("Gashpidin Elkes"). The old sutler Haika is cute,

who lent the officers everything they needed and was betrayed by the Kahal "herem" for refusing to hire a uhlan as a guard at the cemetery to "divert" the epidemic ("Madame Hayka"). Funny in the sublime image of the "Jew Itska", who rescued a confused lieutenant, and even "without the Jewish interest" ("Who is better?" - "Dedicated to my friend Itska Yankelevich Shtraletsky"). These and many other stories, essays and novellas written before the Russian-Turkish War did not at all predict the sharp turn in the rather traditional perception of foreigners that occurred with Krestovsky in the late 1870s - early 1880s.

According to the writer himself, in the new interpretation of the stencil figures, which smell foul of onions and garlic, distort the Russian language, buy stolen goods and are unscrupulous businessmen and suppliers, the main role was played by the Russian-Turkish war and the scope of the revolutionary movement, which ended with the tragic murder of Alexander the Liberator.

Having preserved the "generic features" of the anti-nihilistic novel, Krestovsky transformed it into a political novel, more precisely, into a geopolitical one, since the fate of the fatherland appeared to be the fate of the entire Christian civilization in general. That is why he opposed the "worldwide conspiracy" of some with the "protective" resistance of others. Moreover, the Polish intrigue, so beloved by anti-nihilist writers, turned out to be driven by a completely different intrigue - a Jewish one. This "discovery" of Krestovsky was not only timely from the point of view of the police department, but also relevant from the point of view of imperial nationalist circles.

A witness and correspondent of the Russian-Turkish war, Krestovsky (like many of his other contemporaries) was shocked that, finding himself alone with the rotten Asian tyranny, post-reform Russia, with enormous difficulty, won a truly Pyrrhic victory in the Balkans. Russia's losses exceeded 200 thousand soldiers, not counting the maimed, and the enormous costs of waging the war completely ruined the winner. In addition, instead of the expected decline in opposition sentiments due to the military triumph of the Russian government, there was an intensification of the revolutionary movement, the consequence of which was inevitable terrorist activity, and the tsar himself fell as its first victim. The catastrophe of March 1, 1881 forced many from the "zealot" camp to submit notes addressed to the new sovereign, Alexander III the Peacemaker⁷². Among these memos, of particular interest is the note of the well-known Count N.P. Ignatiev: "In St. Petersburg there is a powerful Polish-Jewish group, in whose hands are directly the banks, the stock exchange, the bar, most of the press and other public affairs. Through many legal and illegal ways and means they have enormous influence on the bureaucracy and, in general, on the entire course of affairs. In its individual parts, this group comes into contact with the developed embezzlement of the treasury and sedition... Preaching blind imitation of Europe, the people of this group, cleverly maintaining their neutral position, very willingly take advantage of extreme manifestations of sedition and embezzlement in order to recommend their recipe for treatment, the broadest rights to the Poles and Jews, representative institutions on the Western model. Every honest voice of the Russian land is drowned out by Polish-Jewish cries that only the "intelligent" class should be listened to and that Russian demands should be rejected as backward and unenlightened."⁷³

For Krestovsky, such an interpretation of the modern situation was not new. Moreover, the very "Slavic idea of the liberation of the fraternal Balkan peoples," in his opinion, turned out to be a provocation of world Jewry, which "drove" Russia "into a corner," and the war became inevitable for two reasons: firstly, the war was supposed to weaken Russia; secondly, to enrich the Jews. The revolutionary movement in Russia became the means of pushing towards catastrophe for world Jewry. Describing the demonstration of December 6, 1876 and noting that it was "Polish-Jewish," Krestovsky commented on it as follows: "Jewish 'student' and 'protesting' youth took the most active part in this matter. In previous political processes, Jewish names

flashed alone, sporadically, and here they suddenly surfaced in a whole group... Immediately, the desire of the Jewish agitators to connect the all-Russian people's cause of fraternal assistance to Eastern Christians with the revolutionary cause of "Land and Freedom" was immediately evident... The guiding threads of this Jewish demonstration, obviously, stretched from -abroad, where the calculation of the double game was clear: if the Russian government is afraid of the movement that has engulfed its people and retreats from the Slavic cause, it will become extremely unpopular at home, and the prestige of Russia among the Slavs and faith in it throughout the Christian East will remain for a long time, if not forever, undermined, and through this the road to the Balkan Peninsula will be cleared for her rivals; if this government, headlong, rushes into war, so much the better, the war will significantly weaken Russia's combat and financial forces, deprive it of freedom of action for some time and give enormous profits to European, especially German stock exchanges and the same Jewry, placing Russian finances in slavish dependence on various Bleichroeders..."74.

Considering the war a "Jewish affair," Krestovsky "proves" this as embezzlement and gesheft: "The Moscow Loan and Discount Bank, under the leadership of the Jew Landau, embezzled seven million rubles in favor of the Berlin Jew Strusberg, issued to him for obviously fictitious values... at the end of March it was discovered in The St. Petersburg "Mutual Credit Society" embezzled more than two million dollars... and then it went... The Kiev bank, plundered by its Jews Sioni, Liberg and Shmulevich... At the same time, major sacrilege was going on - the robbery of churches, icons... On Holy Week in St. Isaac's Cathedral in St. Petersburg the theft of diamonds from the icon of the Mother of God for four thousand rubles, and in the Odessa Cathedral on the very day of Easter, a bishop's miter with precious stones was stolen... Traces of many such thefts were later discovered by Jewish jewelers, pawnbrokers and innkeepers..."75.

With this understanding of events, the conclusion made by Krestovsky is quite natural: "And in fact: in political processes - the Jews, in rebellious street demonstrations - the Jews, in the liberal press and the legal profession - the Jews, in bank collapses - they are the same, in various thefts and sacrileges, in the indiscriminate robbery of the treasury and the army - they were also Jews, in the biscuit and drover business, which sent thousands of Russian peasants around the world - again, Jews, even in the "Red Cross" - and there it could not have happened without them. All this was indignant to the core! Russians... (they - S.D.) for the first time involuntarily thought about the "Jewish question in Russia"... Here for the first time everyone consciously felt and spoke the warning word "The Jew is coming!" - and this "Jew" seemed more terrible than any war and any European coalition. against Russia"76.

This is how a "golem" was created: the only and frighteningly all-powerful enemy of Russia and the Russian people turned out to be a people who made up no more than 1.5% of the total population of the empire, deprived of basic legal and political rights, driven into the Pale of Settlement, retaining not only "mythological" traits of hatred towards Christians and an all-consuming love for the "golden calf," but also a "thirst for revenge" for centuries of humiliation and abuse of him. The war of the "sons of light" (Russians) against the "sons of darkness" (Jews) was declared. That is why it is not the caricatured images of the "Jerusalem nobles", not the grotesquely pitiful types of Jews of the Western Region, not the viciously complacent characters in "Kamilot overcoats", but the powerful, purposeful and proud natures of the "enemy tribe" that become the heroes of Krestovsky's anti-Semitic novels77. His trilogy ("The Darkness of Egypt", "Tamara Bendavid" and "The Triumph of Baal") for the first time substantiated in Russian literature the geopolitical point of view on the "Jewish question" and together with it determined the Russian approach to the "final solution": the political history of the Russian Empire turned out to be not nothing less than the war of Gog and Magog.

"THE JEW IS COMING!"

In the Sunday issue of March 23, 1880, on the first page of Suvorin's newspaper "Novoye Vremya" there was a "letter to the editor" entitled "The Jew is coming!" (possibly inspired by the editor himself). The author of the letter, referring to Jewish dominance in the railroad business, finance and banking, industry, the bar and other areas of labor activity and citing "statistical data" with tables, argued that Jews strive for education only in order to seize, if not the highest, then at least the middle steps of the social ladder. The "letter" caused a wide resonance in the Russian and Jewish press. Responses began to appear in periodicals: "More about the Jewish invasion"⁷⁸, "How we, Russians, oppress the Jews"⁷⁹, "The cry of the Jews on the banks of the Dnieper"⁸⁰, "The chaos is going on"⁸¹, etc. But, perhaps, the declarative character was given to this letter, inspired by the editors of Novoye Vremya. Krestovsky, making the title of the note the motto of his trilogy.

The plot chosen by Krestovsky was extraordinary: a young Jewish girl, having fallen in love with a "goy," not only leaves her father's home ("Egyptian Darkness"), but also becomes a Christian ("Tamara Bendavid"), and then, convinced that in Russian society as a Jew, despite her Orthodox religion, there is still no place for her; she becomes a rural teacher and in despair, at the "call of blood..." is forced to turn to her grandfather ("The Triumph of Baal"). And although the last part of the trilogy remained unfinished, Krestovsky was able to express everything that formed the basis of the writer's main warning - "The Jew is coming!"

Krestovsky's innovation was expressed not only in the courage of the writer, who chose as the main character an extraordinary personality, and, moreover, of Jewish origin, but also in the fact that the "original enemy" was given from within ("Egyptian Darkness"). This task required Krestovsky to introduce into the narrative fabric such material that was unusual for the Russian reader, such as numerous Yiddishisms and biblicalisms, detailed descriptions of Jewish life and Jewish mentality, all kinds of explanations and notes. Moreover, his main "merit" and main "discovery" was a commentary in which, for the first time in Russian fiction, Jewish literature and Jewish sources were used in such an unusually wide scope: the books of the Tanakh and the teachings of the sages, references to medieval commentators and interpolations of customs in modernity, and finally, the "scientific" writings of Brafman and the exotic sketches of Bogrov.

At the same time, the fate of the heroine and the twists and turns of the plot allowed Krestovsky to offer the reader "historical excursions": to present the Berlin Congress of 1878 as a "thief" of the fruits of the victory of Russian weapons, to "determine" the reasons for Russia's war for the "brothers of the Slavs" and to "reveal" the driving springs. Jewish conspiracy" in the revolutionary movement ("Tamara Bendavid"). In the third part of the trilogy ("The Triumph of Baal"), the writer decided to "explain" the economic consequences of "Jewish dominance" in the countryside: the robbery of the peasantry by the zemstvo liberals - "liquids" (the "Tushino thief" Agronomsky, the zemstvo doctor Goldstein, the pharmacist Gunzburg, the inspector Mikvits, road master Lifshits, etc.). Naturally, the "fateful" goal of Jewry, according to Krestovsky, is their "vindictive desire" to destroy Russia from the inside. That is why in all political processes "a red thread runs through the involvement of all kinds of political crimes of the Jewish element"⁸². "Gog" (Jews) of Krestovsky are to blame not only for the economic disasters of the state, but also for the direct destruction of Russians through the spread of epidemics and "healing" (the "Doctors' Plot" of 1952 has a long prehistory). In the indictment of the writer (quite "free-thinking" and not clerical-minded), there is, however, a completely traditional detail: Gentiles and foreigners are aiming at the "holy of holies" of the imperial triad - Orthodoxy! The former mythological anti-Semitism (the struggle of Christianity with Judaism) acquired not only new justifications, but also appeared as the alpha and omega in the struggle of poor Magog against the omnipotent and omniscient Gog. And although Krestovsky's journalism is in direct

kinship with the "Diary of a Writer" by F.M. Dostoevsky (by the way, Dostoevsky still found the courage, despite his own anti-Semitism, to call on Russians and Jews to cooperate - "But long live brotherhood!"), the author of the trilogy categorically believed that due to Jewish expansion there was no compromise or peace between Jews and cannot be Christians. Having made Jewish hatred of Christians and the Jewish thirst for revenge the basis of his concept, Krestovsky, long before the "Protocols of the Elders of Zion," created a "black and white" version of historical existence.

The first chapters of the novel appeared in the January and February issues of the Russian Messenger for 1881. In the March issue, due to the assassination of Emperor Alexander II, the continuation of the novel did not appear, because further publication of the novel, in the opinion of the editor-in-chief (extreme nationalist and polonophobe M.N. Katkov, who nevertheless considered the demands for the emancipation of Jews fair), could provoke clashes between Russians and Jews (indeed, in the summer and autumn of 1881 a wave of pogroms swept through the south of Russia). Krestovsky agreed with Katkov's arguments: "Egyptian Darkness" first saw the light only in 1889⁸³.

Krestovsky's collaborator on the "Warsaw Diary", who in 1900 prepared for publication the last part of the trilogy ("The Triumph of Baal"), Yu. Yelets, referring to the author's opinion, formulated the ideological and thematic basis of the trilogy as follows: "Through all three novels, a red line One thought kept passing through all the time - to show the strength of Jewry in our social life and the complete powerlessness and groundlessness of our Slavic race due to its inherent good nature and negligence, which could not oppose Jewish solidarity and energy with either strong convictions or strong opposition, or provide a neophyte who had entered a new environment - the Jewish woman needed the moral support she needed so much... It was no coincidence that the author gave the title to the first novel "Egyptian Darkness": with this he wanted to define the chaotic state in which our society found itself at the end of the 70s, and the moral darkness into which the proselyte found herself"⁸⁴. In fact, the "darkness" turned out to be "Egyptian" not only in relation to the Jewish environment, but also in relation to the Orthodox world. In this double negation of both sides of the "barricades," Krestovsky, perhaps, turned out to be the only one of those anti-Semitic writers for whom "darkness" was approaching only because of "Jewish expansion." Moreover, Krestovsky's denial of "Slavic values" to a certain extent contributed to the fact that "zealots" were unable to use the writer's trilogy to the proper extent, and his novels soon went into the archives of history. One of the reasons for oblivion, undoubtedly, was the author's Germanophobia, which did not subsequently allow Krestovsky to be made an ally of the Nazis⁸⁵.

"Darkness of Egypt" began with a story about the celebration of the Sabbath in the family of a wealthy Jew ("Shabbos Kodesh"). According to tradition, three outsiders, invited by Rabbi Solomon, also took part in the evening meal: a learned preacher (lamdan, magid), a homeless beggar and a young "bocher yeshivatnik". After a hearty dinner, the lamdan preached "light mussar instead of dessert" - a sermon, which, according to Krestovsky, was a statement of the strategic goals and objectives of the "conspiracy" of the entire Jewish people against Christians ("The Word of Rabbi Jonathan")⁸⁶.

The sermon was based on various "sources" - a forged letter from Cremieux, a speech by a rabbi at a Prague cemetery, or, more precisely, an "imperial" falsification - a speech by a Simferopol rabbi, allegedly delivered in 1859: "Rabbosai!" he began with a pleasant smile, "I will talk... about the tasks and significance of Jewry in the world and about our future..." (26). The "earthly program" is set out by Jonathan according to the "passengers": 1) "The gradual accumulation of the wealth of the whole world in the hands of the Jews over the centuries, the gradual mastery of the markets and exchanges of the Old and New Worlds, until, finally, we became the financial rulers of the Universe" (29) ; 2) "Now the enemies surrounding us are still in the period of Egyptian darkness... So, here is the task: to weaken and, if possible, eradicate, exterminate those among whom we, the aliens, settle. To do this, we must strictly observe the laws of brotherhood and mutual support among themselves and not enter into any

what kind of communication and agreement with non-Jews..." (34-35); 3) "So, Rabbasai... world domination is the task and ultimate goal of Jewry... We must strive for it!... And in fact, just think what we would do if, having a narrow understanding of our task, we strived for Palestine alone and the restoration of the kingdom of the Jews within its modest boundaries?... No, this was the death of the Jewish idea, the death of Jewry, for, limited by the borders of small Palestine, it would have been a mere nonentity in the environment powerful powers and peoples" (45-46); 4) "The network of Jewry must entangle all inhabited countries... The Jew... must be the same everywhere: brotherly, like a half-brother, tenacious... sticky... mutually supporting, protecting, guarding each other, covering up mutual sins and gaps and striving for the same cherished goal... In this we are guaranteed by the great names of us... who created and cemented the worldwide union of Jewish brotherhood... kahal kahals, - in a word, "Alliance Israelite Universelle" (46-47); 5) "It is so... all... consciously or unconsciously, serve the same great goal and task of Jewry... act in a corrupting way on this hated Christian world... The fight against it is possible, and therefore obligatory... Not with iron, but with gold, not with a sword, but with a pocket" (47-48).

It is not difficult to notice that such grandiose and cosmic goals declared by the fanatic determine the "right" of Jews to consider themselves "chosen", and, therefore, for them all means are good, as long as the final goal is realized: therefore, the Jew is allowed everything - to achieve "our civil rights", but "we are obliged to use these rights only by trying in every possible way to preserve our individuality," we "can give up... our external characteristics, even... adopt a different religion in appearance" (47).

Having "outlined" such a majestic and satanic program of action for the "enemies of Christ," Krestovsky, in the chapters of the trilogy devoted to a journalistic review of historical events, never retreated from the "search" for Jewish involvement in them and Jewish responsibility for them. However, the consistent accusation against Jews of crimes against Russia and the Russian people one way or another turned out to have a strange and mystical side: the collapse of Russian foreign policy turned out to be a triumph for Europe; at the same time, the collapse of domestic policy was determined by Russian economic and social conditions. Moreover, the "share" of Jews in this "Egyptian darkness" was balanced, according to Yelets, by Krestovsky's hesitation - "to what extent to give strength to the triumph of the Kahal," since his heroine "did not find anything that she so greedily waited and sought in the Christian environment" ⁸⁷. That is why, despite the author's bias (the "malignity" of the Jewish tribe), the inability of the Russian people to resolve their political and social problems, which was clear to him, was, in all likelihood, largely the reason why the trilogy remained unfinished.

At the same time, Krestovsky, who so colorfully and eloquently presented the "worldwide Jewish conspiracy against Russia," actually "borrowed" from the Jews the idea of "chosenness" for his Fatherland: his people and the Russian Empire appeared opposed to the whole world and all other peoples. In this paradox of an anti-Semite, frightened by the fanaticism and global thinking of Rabbi Jonathan and who tried on the "third Rome" in the clothes of God's chosenness and, naturally, God's predestination, not only "patriotic" and "protective" ideas about the messianic role of Russia were reflected, but also a completely ordinary and nationalist colored inferiority complex: "Among these 'walkers' and organizers of 'fictitious marriages' the Armenian, Georgian and Jewish surnames of various Kardashovs, Chekoidze, Kikodze, Gamkrelidze, Jabadari, Prince Tsitsianov, Princess Tumanova, Gesi Gelfman, m-Ile are striking Figner, Mlodetsky and others."⁸⁸ The Russian reader, involuntarily listening "to his ardent and sharp call ¹²⁸ "The Jew is coming!"⁸⁹, at the same time discerned in the author's theme the militant voice of a racist: "A general, uncontrollable cry of delight and a whole storm of 'hurray!'... Yesterday and today she saw with her own eyes and for the first time understood what the Russian Tsar and the Russian

people, what kind of power this is and what great moral ties bind them together. As a Jew, this was still alien and incomprehensible to her; as a Christian, she understood in her heart this power and connection at the present moment"⁹⁰.

In all likelihood, Krestovsky did not even realize the direct analogy between the "conspiracy" of Jewry that he had invented and the "mission" of the Russian people that he actually expressed, for whom all other peoples and nations are "Poles", "liquids", Romanian "figures" with their Romanian "little Paris" ("for the Romanians call their dirty half-gypsy, half-Jewish capital nothing less than little Paris"), typical "pea-haired Englishmen", "cunning Greeks", mad "Suleiman's hordes", in "the sight of Tsaryrad flickering in the distance with many lights ... where almost a thousand years ago the camp of Oleg's Russian squads was located", "unfortunate sepoys", Serbs who believed that "a limit can be put to the boundless Russian tyranny", "Bulgarian politicians" whose backs have not yet healed from yesterday's Turkish kanchuks, not counting the eternal "German enemy" and the "ungrateful ally" of the French, in short, "all these motley representatives of Europe"⁹¹, at best - only a subject of "concern", and at worst -

tomorrow's rivals and enemies.

Is it any wonder that these poor fellows, having fallen under "Jewish dependence," each and every one of them do not want to understand that only Russia is capable of standing at the head and only Russia has the right to judge, punish and bless states and peoples?! And instead, "for some reason" the European Areopagus was supposed to gather in Berlin, with Russia as the defendant..."

"The Berlin Congress really seemed... "an open conspiracy against the Russian people"... But Berlin achieved its goal... France turned away from it... the Slavs slipped away from Russian influence... Austria-Hungary received a handout... England pocketed Cyprus, limited Russia in Asia Minor..." ⁹².

On the one hand, the "World Jewish Union", which has arisen in all European countries, and on the other, all European countries show, according to Krestovsky, amazing unanimity regarding Russia: it is first drawn into the war, and then deprived of the fruits of victory.

This is how the author defines the united front of Europe and the "World Jewish Union" against the lone "warrior" for the honor and glory of the Slavs.

Russia, just like the Jews in his concept, enters into a struggle with the whole world. The enmity of "aliens" with "natives" in all countries (Jewish conspiracy) turns out to be the other side of Russia's enmity with Europe. A similar paradox in the development of anti-Semitic ideas, which prepared the appearance of the "Protocols of the Elders of Zion," turned out to be extremely convenient.

From now on, every nationalist (Russian, German, French, Italian, etc.) could use it: it was enough to point to the "worldwide Jewish conspiracy" to immediately explain the reasons for the confrontation of one state with all the others.

Notes

1 Samarin Yu.F. Jesuits and their attitude towards Russia. M., 1868. P. 461.

2 See: Bitsyn N. Note on the article of the St. Petersburg Gazette about the Polish catechism // Russian archive. 1873. Ms 1. P. 200-203. ("The notorious Polish Catechism, this "katechizm rycerski", undoubtedly exists... Its lithographic prints in Polish are not denied by the Poles themselves... Since... it is very likely that lithographic brochures of this "katechizm rycerski!" at the moment can be found in few places. But... in the same areas, another brochure was distributed, also in Polish, but not lithographed, but printed, and... published in Paris. This is another, printed Polish one.

the brochure is almost a word-by-word answer to the articles of that "catechism of chivalry"... Whoever its author was, this Polish brochure exists before the eyes of the whole of Europe, although it does not enjoy European fame. It is entitled: "Katechizm nierycerski"). The "logic" of the opponent's proof is noteworthy: the main thing is that there is another "printed" brochure, which, being a "response" to the lithographic articles of the first, thereby confirms its existence.

3 Quoted by: Samarin Yu.F. Decree. op. P. 462.

4 Ibid. pp. 462-469.

5 See: Golitsyn N.N. On the need and possibility of Jewish reform in Russia // Citizen. No. 32-34. pp. 597-598. For example, the definition of N.N. Golitsyn on the essence of "Jewish evil": "I believe... that Jewish evil in Russia mainly affects three important areas of the moral world... In general, the existence of this patented anti-Christian teaching among Orthodox Christian society is very strange... Here the beliefs, aspirations and sympathies of Jews converge very closely... and those members of the Christian community who recoiled from the Gospel (compare with the Opinion about the Catholicism of the Poles and the harmfulness of the Jesuits. - S.D. If we add to this the deep sophistication of thinking due to Talmudic (replace: gentry. - S.D.) education). , harmful daily activities in the field of forgery, deception and all the practices of life (cf.: "rob the Russian treasury." - S. D.), the blatant rules of the people's and living "Jewish catechism", which allows every deception and every lie ("every measure is not only permissible, but also necessary... all means are good... don't be ashamed to be a hypocrite...", etc. - C. D.) and legitimizing a cruel, proud and tyrannical view of a non-Jew..." etc.

6 Volkov V.K. The main stages of the development of Slavic-Germanic relations in the 19th-20th centuries. in the light of the German imperialist policy "Drang nach Osten" (problems and objectives of the study). – In the book: Studies on Slavic-Germanic relations. M., 1971. P. 9.

7 Kuzmin A. Which temple are we looking for the way to? M., 1989. P. 220.

8 Ibid. P. 221.

9 Wed. with the categorical statement of A.G. Kuzmina (Ibid. p. 221): "Contrary to the opinion promoted in the West, Pan-Slavism as a whole was hostile to the Russian autocracy."

10 See: Chernukha V.G. Government policy regarding printing in the 60-70s of the 19th century. L., 1989. pp. 29-31.

11 Quoted. by: Chernukha V.G. Decree. op. P. 59.

12 See: Ibid. pp. 160-161.

13 Strakhov N. Life and works of N.Ya. Danilevsky.- In the book: Danilevsky N.Ya. Russia and Europe. St. Petersburg, 1895. S. XXIII-XXIV. In the following, quotes from the book by N.Ya. Danilevsky are given with page numbers for this edition in parentheses.

14 Ibid. P. XXVI.

15 Ibid. S. XXXX.

16 See: Kuzmin A. Decree. op. P. 220. The scientist, quoting V.K. Volkova, fundamentally confuses the concepts of "Austroslavism" and "pan-Germanism," thereby pushing the time of the emergence of the ideological current of German nationalist thought back to the reign of Nicholas I. Moreover, the author of a book, chapters from which were published earlier in the magazines "Young Guard" and "Nash" contemporary, A.N. is attracted to the "defense" of the thesis about the anti-autocratic content of "Pan-Slavism". Radishchev, Decembrists, members of the Cyril and Methodius Brotherhood.

17 See: Manfred A.Z. Formation of the Russian-French alliance. M., 1975. S. 220-225.

18 See, for example, Kuzmin A.G. Decree op. P. 228-299 (with reference to V.K. Volkov): "The rulers of Germany reduced the war that began in 1914 to a battle "between Germanism and the Slavs."

19 This is exactly how S.A. built their evidence about "forgery," "fake," and "plagiarism." Nilus's first "whistleblowers" were Yu. Delevsky and V. Burtsev.

20 As historical events have shown, both ideological movements ("Pan-Slavism" and "Pan-Germanism") turned out to be most susceptible to accepting the myth of the "Judeo-Masonic conspiracy", which resulted in such a rapid spread of the "Protocols of the Elders of Zion" in Germany after the Russian Revolution of 1917 G.

21 See: Russian Biographical Dictionary (Ya. Brafman).

22 Ibid.

23 Quoted. by: Dudakov S. K.P. Kaufman and Jewry // Renaissance. Jerusalem, 1989. No. 11. P. 184.

24 Wed: Bostunich G. Freemasonry in its essence and manifestations. Belgrade, 1928. P. 82: "That such a secret international government exists – our brilliant seer F.M. Dostoevsky, who wrote (see his "Diary Writer" for 1877, March, book 2), that the existence of such a united nationality without secret internal self-government is unthinkable and, finally, he directly came to the conclusion that: "The Jew and his kahal are like a conspiracy against the Russians."

25 Bostunich G. Decree. op. P. 82.

26 Brafman JA. Book Kagala. B 2 h. St. Petersburg, 1882. Kn. 2. S. 348.

27 Ibid. P. 351.

28 Ibid. Book 1. pp. 61-62.

29 Ibid. P. 63.

30 Ibid. pp. 64-65.

31 Ibid. P. 129.

32 Przhetslavsky O.A. Memories // Russian antiquity. 1883. T. 14. pp. 493-494.

33 M.A. Filippov (1828-1886), writer and editor of the magazine "Vek". See: Russian periodicals (1702-1894). M., 1959.

34 (Anonymous) The Great Secret of the Freemasons // Century. 1883. Book. 2. See the editorial notice (p. 127): "From the posthumous papers of O. Przhetslavsky. Although we do not share many of the author's views, the notes are very interesting. M. Filippov."

35 Exposing the great secret of the Freemasons (From the papers of the late O.A. Przhetslavsky). M., 1909. P. 3. About the Philosopher family, including the "author" AD. Philosopher, see: Benois A.N. My memories. M., 1980. T. 1. P. 499-508.

36 Exposure... (Title page).

37 A.R. Drenteln became the "godfather" of P.I. Rachkovsky: having recruited him as an informant, he then contributed to the career of the head of the foreign agents of the police department.

38 T.I. Filippov (1825-1899). - Slavophile writer, state controller since 1889. See: Bogdanovich A.L. Diary. M.-L., 1924. P. 156. ("T.I. Filippov, about whom even the Metropolitan says that he is rubbish, big rubbish... changes his opinions like gloves, today he adheres to one belief, and tomorrow another. St. he has nothing, loves sycophancy, does not tolerate objections, is a friend of the "Citizen", where he drowns Pobedonostsev, wanting to get into his place in order to do his business there with the help of schismatics, whom he always secretly patronized, not out of conviction (he has none) , but because they are rich").

39 Exposure... P. 7.

40 Ibid. S. 3.

41 See: Nikitenko A.V. Diary. In 3 volumes. M., 1955. T. 2. P. 112.

42 Exposure... P. 9.

43 The root of our troubles. M., 1905.

44 Exposure... P. 4-5.

45 Ibid. P. 6.

46 Ibid. P. 121.

47 Ibid. P. 9.

48 Ibid. All quotations from the "anonymous" work are from this edition,

Pages are indicated in parentheses.

49 See: Kuzmin A. Decree. op. pp. 163-174. Compare: Markish D. The day before // Sputnik. 1990. No. 305. August. P. 3: "The songs of the Western Slavs disturb the ears of the Russian people, and now the Perunist society is already emerging within the Russian borders, confident that only pre-Christian polytheism is the salvation of the Russian people, and Christianity is the Jewish heresy, and Vladimir the Red Sun was bribed by the Khazars, and he himself is half-Jewish, and rejected Jewish Freemasonry..."

50 See: Bostunich G. Freemasonry in its essence... P. 267-270. ("... now begins revenge not for the shadows, but for the execution of historical criminals").

51 See: Nilus S.A. Great in small // Ray of light. Berlin. 1920. Issue. 3. pp. 301-312.

52 Bostunich G. Freemasonry in its essence... P. 250. Approx. 5. P. 251. Approx. 12.

53 Ibid. pp. 254-255.

54 Ibid. P. 255.

55 Ibid. P. 256.

56 Ibid. pp. 260-263.

57 See: Exposure... P. 119-120: "This professor was, in our opinion, A. Smirnov, the author of the article "Messianic expectations and beliefs of the Jews around the time of Jesus Christ (from the Maccabean wars to the destruction of Jerusalem by the Romans)." (Scientific notes of Kazan University. 1900. January).

58 See: Skabichevsky AM History of modern Russian literature. 1848-1908. St. Petersburg, 1909. pp. 56-92. (Quotes from the anti-nihilistic novel are given according to: Markevich B. Poli, collected works. B10 volume. St. Petersburg, 1885. Abyss. Vol. 8, 9, 10.)

59 See: Markevich B. Decree. Op. T. 9. P. 254-257.

60 Ibid. T. 10. P. 95.

61 Ibid. P. 93.

62 Ibid. P. 98.

63 Ibid. P. 163.

64 Ibid. pp. 123-124.

65 Ibid. P. 256.

66 Krestovsky Sun. Petersburg slums. In 2 volumes. M.-L., 1935. T. 1. P. 72.

67 Ibid. pp. 141-143.

68 Ibid. T. 2. P. 89 -91.

69 Krestovsky Vs. Panurgovo herd. Leipzig, 1870. P. 44.

70 Krestovsky Sun. Collection op. In 9 volumes. St. Petersburg, 1899-1905. T. 7. P. 52.

71 Tamje. S. 71-72.

72 See: Zayonchkovsky P.A. The crisis of autocracy at the turn of 1870-1880. M., 1964..338.

73 Quoted. by: Zayonchkovsky P.A. Decree. op. pp. 339-340.

74 Krestovsky Sun. Collection op. T. 8. pp. 205-206.

75 Ibid. pp. 284-285.

76 Ibid. pp. 288-289.

77 See: Yakimov V. Krestovsky in Nakhichevan // Historical Bulletin. 1902. No. 3.. 952-953. Personal attitude Sun. Krestovsky's attitude towards Jews was quite liberal, the writer probably knew Yiddish, at least he loved to sing Jewish songs and tell jokes about Jews, although his oral stories about the inhabitants of the Western Territory were always restrained and quite objective.

78 See: (Anonymous) More about the Jewish invasion // Kievite. 1880. Apartment 106.

79 See: Likhachevsky, priest. How we, Russians, oppress Jews // Rus. 1881. No. 40.

80 See: (Anonymous) The cry of the Jews on the banks of the Dnieper // Novorossiysk telegraph. 1880. No. 1665

81 See: (Anonymous) Chaos is coming // Dawn. 1880. No. 13.

82 See: Krestovsky Vs. Collection op. T. 8. P. 286.

83 The first part of the novel was published in the magazine "Russian Bulletin", No. 1-2, for 1881. The first edition is Krestovsky Vs. Egyptian darkness. St. Petersburg, 1889.

84 See: Krestovsky Vs. Collection op. T. 9. P. 488.

85 Germanophobia Sun. Krestovsky is an extremely important historical phenomenon. Compare: Manfred A.Z. Decree. op. pp. 22-23: "During the war of 1870-1871, the official position of the Russian government was, as is known, openly favorable towards Prussia... Gabriak... defined the uniqueness of Russia's neutrality this way: "The Emperor... remained neutral to the end... while the majority of Russia adhered to neutrality, favorable to France..." "Never before has our government been in such disunity with public opinion..." – wrote Feoktistov. Meshchersky, editor of "Citizen", "servant of the Tsar", and he in his memoirs noted a sharp discrepancy between government and public opinion ... The testimonies of Count Valuev, F.I. Tyutchev, Nikitenko and others have a similar meaning." Anti-German sentiment especially intensified after the Berlin Congress of 1878.

86 Krestovsky Sun. Collection op. T. 8. In the future, pages of the novel are indicated in parentheses.

87 Yelets Yu. Afterword. – In the book: Krestovsky Vs. Collection op. T. 9. P. 489.

88 Ibid. T. 8. P. 207.

89 Ibid. P. 489.

90 Ibid. T. 8. P. 248.

91 Ibid. T. 8. pp. 290-291.

92 Ibid. T. 8. P. 289.

Chapter Four

ENEMIES OF THE HUMAN KIND

PROVOCATE

One of the features of anti-Semitic fiction (as well as journalism) is the diffusion of identical ideas and plots. Without claiming originality, the creators of stories and novels about Jews, like numerous "critics" of the Jewish way of life and Judaism, shamelessly borrowed from each other everything they could, absolutely disregarding the fact that they were "discovering" something that had long been discovered their predecessors. Perhaps this phenomenon of epigonism explains the colossal number of articles and brochures, books and volumes that literally filled publishing houses and store shelves. However, if the "scientific works" of the late 19th century¹ hardly played the main role in the creation of the "Protocols of the Elders of Zion," then fiction, undoubtedly, was not only the "midwife" in this matter, but also the "nursing mother." That is why, in the myth of the "worldwide conspiracy" of Jews, the fictional principle rightfully occupies a dominant place, and among the fiction writers of the late 90s, who worked in the roles of "zealots" and "prophets," perhaps the gloomy figure of the cross and renegade S.K. Efron-Litvin.

Efron (Efron) was born in 1849 in the Vilna province into a very devout Jewish family and, perhaps, was a relative of one of the publishers of the encyclopedia "Brockhaus and Efron", and, therefore, was related to the Vilna gaon². Efron's name is unknown before baptism. His grandfather was a rabbi. At the age of 12, Efron entered the Vilna School. The Polish uprising of 1863 had a deep impression on the young man, so the novel "In the Woods and Underground" (St. Petersburg, 1893) was largely based on the author's memories. Studying in

Rabbinical School (later, by the way, transformed into the Jewish Teachers' Institute), Efron collaborated in the Vilna Bulletin. Having graduated from college at the age of 20, the young man was planning to enter St. Petersburg University, but, being late to pass his exams, he began teaching Russian and arithmetic at a Jewish school (Talmud Torah) in the district town of Slonim. Since 1869, Efron began to publish in the Russian press: the young man's first story entitled "From Jewish Life" appeared in "Bulletin of Western Russia" (No. 9 and 11). In the early 70s, he moved from Vilna to St. Petersburg and became a volunteer student at the Mining Institute.

In an effort to write, Efron submitted his "accusatory essay" to the magazine "Russian World" (editor General M.G. Chernyaev), which Chernyaev liked extremely, although he called the author, who spoke little Russian, an "arrogant Jew." This did not prevent the fact that a friendship began between the famous general and the aspiring writer, which lasted until the death of M.G. Chernyaeva. The editor of Russkiy Mir predicted Efron's literary fame, constantly supported the writer financially, and even contributed money for the student's studies. However, after studying for three years at the Mining Institute and never completing the course, Efron unexpectedly left St. Petersburg and settled with his parents in Vilna. Then, just as unexpectedly, he left for Moscow, hoping to enter the Imperial Moscow Technical School, but his literary studies distracted him this time from his studies. Here he began to actively collaborate in the editorial office of Sovremennye Izvestia, whose editor was the famous anti-Semite N.P. Gilyarov-Platonov³.

Most likely, in the late 70s or early 80s, Efron was baptized, but it is difficult to judge the insincerity of this step: Metropolitan Anthony argued that during the period of their acquaintance, the "baptized Jew" was a consistent, respectable Christian "from the Jews" who regretted his brothers ("Israelites") who were in religious error⁴. At the same time, the "liberal chatter" ended very sadly for Efron at the end of the reign of Alexander II: he was arrested on suspicion of "revolutionary propaganda", but was soon released. Having escaped with a slight fright, Efron liked to emphasize that his liberalism did not reach the requirements of the constitution, because he "did not want the onset of the kingdom of lawyers and talkers and all sorts of other predatory commoners with wolfish appetites and an easy-going conscience"⁵. Be that as it may, from now on, Efron's friends become only people from the right camp: Chief Prosecutor of the Synod K.P. Pobedonostsev, state controller T.I. Filippov, Slavophiles M.N. Katkov I.S.F. Sharapov. Like many renegades of that time, Efron's apostasy was double - religious and political, and his path, according to the theater critic A.R., who knew Efron well. Kugel, was similar to the path of another political renegade - L. Tikhomirov⁶. This probably explains Efron's duality in the early 80s: while lamenting his "lost brothers," he nevertheless published a sharply critical article by Z. Minor on the anti-Semitic book of I. Lyutostansky (see "Vilna Bulletin" for 1879.), defended Jews from accusations of ritual crimes, publishing "Alilas Dames", "Grandfather's Story" (Moscow Week, 1881. No. 1-5). However, his criticism of various aspects of Jewish life did not go to the extremes of G. Bogrov - for example, the stories "Victim of Khalitsa" and "Divorce", published in "Modern News" (1879, No. 3, 69, 70-71). Efron did not refuse meetings with emigrant revolutionaries, about whom he later wrote essays (see "Stories from the life of Geneva rebels" - Russian Bulletin. 1889. No. 7-8). He could simultaneously publish the story "My Uncle Reb Shepsel-Eizer", full of reverence for his compatriots, in the Jewish magazine "Voskhod" under his own surname S. Efron and the story "Redemption", full of anger and hatred towards them, in the "Historical Bulletin" of A. Suvorin under the pseudonym S. Litvin.

In literary criticism, the work of S. Efron-Litvin was assessed differently: some - S. Ginzburg and Y. Gessen⁷ - denied him his talent as a writer, but others extolled his gift. So, D.V. Tutkevich repeatedly quoted S. Efron-Litvin, believing that "in terms of the psychology of the Jew, Krestovsky is much weaker..."⁸, and V.V.

Rozanov noted (regarding the story "Atonement"), despite the ideological alienation from it, the writer's blood connection with Judaism, for, like "a serious person, the author's gift is serious")⁹. All works of S. Efron-Litvin are built according to a well-known template. Usually, according to the author, the best representatives of Jewry (most often women) begin to doubt the truth of Judaism and decide to convert to Christianity. Kagal, naturally, pursues with all his might a renegade (more rarely, an apostate). A happy or unhappy ending, depending on the author's wishes, is equally possible: for example, in the story "The Marriage of Rebekah" the matter ends with baptism and marriage with a "noble goy", but in the story "Sacrifice" (the story is surprising); reminiscent of Krestovsky's novel "Egyptian Darkness"), an apostate girl, persecuted by fanatics, commits suicide¹⁰.

In 1897, S. Efron-Litvin's book "Among the Jews" appeared in St. Petersburg, entitled so according to the first of the stories contained in it, first published in 1896¹¹.

As it became clear 10 years later, the plot of the story was based on a literary version of the abduction of the Protocols of the Elders of Zion.

A certain Jewish "commerce advisor" Moisei Borisovich Berdichevsky offered an unemployed teacher a position as a governess in his family, consisting of two daughters 10 and 8 years old, his wife and her millionaire father Bobruisk. By the way, let us recall that the surname of Volk (Zhelyabova) in B. Markevich's novel "The Abyss" was also Bobruisk. Having convinced himself of the perfect knowledge of the German language of the future governess, Moisei Solomonovich sets an indispensable condition for her: the Russian teacher must introduce herself to the family as a Courland Jew. According to Berdichevsky, his father, a man of the old school, cannot allow a woman of other faiths into his house. Although the young teacher was disgusted by this role, she nevertheless accepted the offer due to financial difficulties.

Having completely charmed the old Jew, Pesha (as the teacher began to be called) as a secretary penetrates into the secrets of the Kahal: the puny Jew turned out to be "only" the head of a world conspiracy.

When meeting with old Boruch, Pesha felt (the story in the story "Among the Jews" is told in the first person) the originality of the hero's personality: "He uttered his last words with such force and with such a deep consciousness of his power that, it seemed to me, he had completely changed, turning from a frail, shabby old man into a strong spirit and powerful body, into some almost higher being, capable of destroying all obstacles in his path by any means, stopping at nothing, fearing no one... Yes, I am completely I realized that in front of me was a strong Jew, as vengeful and formidable as Jehovah, whom he worships" (33).

Having gained confidence in the old man, Pesha finds himself in a room carefully hidden from visitors to the house (the room resembled a barn, but with barred windows, and in one of the corners there was a huge iron wardrobe, tightly chained to the wall) and learns from Boruch: "All the secrets of Israel are concentrated here... not even an hour will pass, and you will be privy to these secrets... Here are all my secret correspondence from all over the world... Here are letters from Vienna!.. Here from Paris!.. Here from London!.. Here from! New York!.. Here from Constantinople!.. Here from Jerusalem!.. Here from Madrid!.." (45). The governess further reported: "He sorted his letters, continuing to name the various cities in different countries of the world from which they were received. He moved the letters that were written in Hebrew away, and laid them out in front of me in European languages. "You see how many pious Jews are busy fighting the infidels and devoting their time and their capital... The fight is not for life, but for death! And we will win, because God is with us, who gave us the Torah on Mount Sinai, who placed us in the forehead of all nations, who raised us above all and promised us the whole world as an inheritance! We, the royal people, will conquer, enslave and rule over all languages. The wicked peoples will perish from their passions with which Satan has endowed them, and we will conquer with the virtues with which he has endowed them. God himself is the God of Tsabaoth..." (74, 79-80).

The secretary worked for about two hours and, among various minor papers, discovered letters of very strange content: "There were these letters of a completely different nature, in which various secrets of different governments were conveyed and information was given in detail about upcoming bills and events of the greatest importance. The first required opposition, and the second should be taken by all means. support. Entire programs were outlined, indicating how to act in relation to the government of a particular state. Reading these letters, it became clear to me what terrible power is concentrated in the hands of the Jews and how they use it to the detriment of all humanity! they have entangled all states in a strong network and, like a spider, they are sucking all the healthy juices out of their victims without a trace. The common interests of the Jews of all countries have united them to fight with the rest of the peoples. They are, without a doubt, the masters of the whole world and, in any case, they are! consider themselves. Further reading the contents of the correspondents' messages... I came to the conclusion that all states are ruled by Jews!.. But what outraged me most of all was the terrible hatred and arrogant contempt with which these messages were permeated with everything non-Jewish! .. Who would have thought that he, this illiterate Jew, holds in his hands all the threads of European politics, that he knows all the secrets of European governments, that he... was one of the outstanding figures of the strongest organization in the world, called the all-world kahal! Who would have thought that world-famous political and financial figures turn to this insignificant liquid with the greatest respect and reverence, give him assignments of the greatest importance, ask for his advice and instructions. And yet it was all like this... But God be with them, with these European correspondents... who informed him how Jewry was undermining the morality, welfare and religion of states and peoples alien to me; but what was it like for me to find out how the world-wide European khal is operating to the detriment of my Fatherland?! Meanwhile, letters from Vienna, Berlin, Paris, London and other large centers reported what measures were taken by the Jews to fail our last, external loan; how the kahals of all significant centers of Europe worked together and forced even the Rothschilds, against their wishes, to offer the Russian government an ultimatum: to facilitate this loan only if it agrees to grant equal rights to the Jews! And what means did these underground figures have, these moles working in their holes and crevices!.. In just two or three hours I learned so many Jewish secrets, became so closely acquainted with the underground work of the Jewish kahals that all the threads of their intrigues turned out to be in my hands" (81-83).

Of course, the woman on whose behalf the story is told was an adventurer. On the one hand, her position inspired her with fear, horror and confusion, and on the other, the old man, who instilled these feelings in her¹², attracted her and forced her to bow before him: "I was flattered by his trust and was inwardly proud that the terrible Jew, before whom everything trembles... brought me closer to him and treats me as an equal... This was also mixed with remorse: I was aware that I was serving as an instrument of terrible evil and helping the old man in his vile activities to the detriment of humanity. Nevertheless, I continued to carefully deal with him. in his office and with a zeal incomprehensible to herself, she became imbued with his interests, entered into his affairs and tried with all her might to earn his approval" (85). However, fearing the old man's revenge if he is exposed (remember that Pesha is

imaginary Jew), the governess made copies of some important documents and stole a number of originals. She then handed over her spoils to a trusted person in St. Petersburg (93).

The plot of Litvin's story, which became known to the Russian public in 1897-1898, surprisingly anticipated the versions of the abduction of the "Protocols of the Elders of Zion" that appeared in the early 1900s, and the tactics and strategy of the "worldwide kahal", "documentedly" confirmed by "letters" to Borukh " – the texts of the "Protocols" themselves.

It is no coincidence that G. Schwartz-Bostunich, editor of the Nazi leaflet "World Service", subsequently called Efron-Litvin an important witness to their "authenticity" and the "history" of the "Protocols"¹³. It is quite likely that the "former rabbi" could work in the Russian department

police to be one of their editors...

A few years after the publication of the story "Among the Jews," a scandal erupted related to the production of the play "Sons of Israel" ("Smugglers"), written by Efron together with the famous translator of Lessing's play "Nathan the Wise" and the no less famous anti-Semite V.A. Krylov. Colonel Piramidov, the head of the security department, who was present at the theater, remarked: "No, this is not a demonstration, but a real revolution"¹⁴. The critic A.R. described the play in a similar way. Kugel: "This was not yet the overture of the revolution, of course... it was the tuning of the instruments before the overture"¹⁵.

At the same time, it is known that Efron-Litvin read an essay in defense of the play in the editorial office of the Black Hundred newspaper "Svet" (however, he himself was for many years the secretary of the newspaper's editorial office), and presented a copy of the play "Sons of Israel" to the actor P.N. Orlov (date on the autograph - April 20, 1901, i.e. several months after the production on November 23, 1900)¹⁶.

Five years after the scandal at the Suvorinsky Theater, Efron wrote to his co-author, whose acquaintance he owed to the editor of the Historical Bulletin, S.N. Shubinsky: "You, as a natural Russian, will be forgiven for what they will in no way forgive me... You could write like that out of ignorance... They will scold me and accuse me of slander and they will be right..."¹⁷.

Special mention should be made of plagiarism, which went unnoticed by numerous critics of all camps. The fact is that in August 1899, the memoirs of M.P. appeared in the Historical Bulletin. Mezhtsky, a former officer and then a forensic investigator, entitled "Smuggler. Scenes from life on the western border." The actions described in the memoirs took place on the Russian-Prussian border in 1856-1857.¹⁸ Mezhtsky's story contains everything that later turned out to be in the play: Jewish smugglers, an incorruptible Russian investigator, shots from both sides, triumphant justice and punished vice. Since 139, the authors, in order not to be caught red-handed, supplemented Mezhtsky's moderate anti-Semitism with fantasies "à la Krestovsky."

Little is known about the further fate of S. Efron. Having accepted monasticism, after the revolution he ended up in Yugoslavia in the monastery of St. Paraskeva (Šabac district), where he lived from June 7, 1921 to June 23, 1925. Both Jewish newspapers and magazines¹⁹ and the monarchist press responded to his death.

It is characteristic that the newspaper "Two-Headed Eagle" informed its readers that the deceased Savely Konstantinovich Efron (Litvin) was once summoned to the police department to translate documents seized from Jews, in comparison with which the "Protocols of the Elders of Zion" look harmless.

The author of the article "Secret Acts of Judaism" complained that the Jews managed to steal such incriminating evidence of their "evilness." True, S. Efron compiled a report on the contents of the documents and personally handed it over to Purishkevich in 1918. However, this report, in turn, was also stolen by the secretary of the head of the Black Hundreds²⁰.

The monarchical logic is "impeccable": what could be stolen from the Jews, naturally, could also be stolen from the non-Jews. Consequently, the point is not at all in the presence or absence of documents; it is enough that the "incriminating materials" were ever described by someone. Therefore, for further "investigation" into the "worldwide Jewish conspiracy," it became possible to use not only literary versions of their "authenticity," but also the statements of the authors of these versions as evidence of their authenticity. The circle is closed.

From now on, there was no distinction between "literature" and "reality": what was invented by fiction writers could be declared a "document," which, in turn, became the basis for a new fictional narrative. At the same time, naturally, no references or explanations to these "widely known facts" were required.

TRANSFORMATION OF SATAN

The time limits for the creation of the "Protocols of the Elders of Zion" from the moment of the "theft" to their first publication are known (1897-1903), although the period of their final preparation covers another decade, and if we take into account their new, in 1922, publication in Germany, then we should be talking about two decades already. Therefore, within the "Protocols" it is necessary to distinguish the genetic roots of ideas that arose over a quarter of a century and took root in directly opposite historical situations -

pre-revolutionary (1897-1903), revolutionary (1906-1911) and post-revolutionary (1917-1922).

The circumstance is that it was in 1903-1909. Almost all the fundamental "documented" works on the "worldwide Jewish conspiracy" have come out of print, which testifies, first of all, to who and for what purposes it was necessary to finally solve the "Jewish question."

The English researcher of the "Protocols of the Elders of Zion" N. Cohn noted: the first to be published was a somewhat shortened "anonymous version" under the editorial title "The Program for the Conquest of the World by the Jews" from August 28 to September 7, 1903 in the St. Petersburg newspaper "Znamya". Newspaper editor P.A. Krouchevant advised that his "Minutes of the Meetings of the World Union of Freemasons and Elders of Zion" were a translation of a document written in France. Two years later, the same version, but this time without abbreviations, appeared in the form of a brochure (censorship dated December 9, 1905) entitled "The Root of Our Troubles" and with the subtitle "Where is the root of the modern disorder in the social system of Europe in general and Russia in particular, excerpts from the ancient and modern protocols of the Universal Union of Freemasons." And in January 1906, a new edition of the brochure appeared with the name of the editor - G.V. Butmi, but under the title "Enemies of the Human Race" and with the subtitle "Protocols extracted from the secret repositories of the Zion General Chancellery. (Where is the root of the modern disorder in the social system of Europe in general, and Russia in particular.)" As N. Kon writes, more "three editions of this version appeared in 1906 and two in 1907." In addition, a reprint appeared in Kazan in 1906 with the subtitle "Excerpts from the ancient and modern protocols of the Elders of Zion of the Universal Society of Franc-Massons"²¹.

From the first publication in the Krushevan newspaper to the "Kazan" version, the authorship of the "Protocols" was attributed either to the Freemasons or to the "Chancery of Zion." In the second edition of the book by S.A. Nilus "The Great in the Small and the Antichrist as a Close Political Possibility" (first edition – 1903), which was published in December 1905 (censorship permission dated September 28, 1905), the same "protocols" were printed as an appendix missing in the first edition of the book), but under the "historical" title "The Protocols of the Elders of Zion".

Today, apparently, it is impossible to establish who has priority in acquiring the "secret document" - P.A. Krushevan (1903) or S.A. Nilus (1905), although later the discovery of the "document" was fully attributed on the basis of the author's commentary to the "scientific hermit" Nilus.

In the postscript of the newspaper version, the translator warned readers not to confuse the Elders of Zion with... representatives of the Zionist movement. However, in all publications of S.A. Nilus, the word "Zionism" is synonymous with the word "Zionist," and the 1917 edition ("There is Near, at the Door") contains a remarkable insertion: "Only now has it become known to me reliably, from Jewish sources, that these "Protocols" are nothing other than a strategic plan for the conquest of the world... reported to the council of elders by the "prince of exile" Theodor (?) Herzl, during the days of the 1st Zionist Congress, convened by him in Basel in August 1897."²².

It is likely that Krushevan's "version" and the publication of S.A. Nilus went back to the same "protographer," and it is doubtful that any of them borrowed it from a like-minded person. The police department could offer its "laboratory experience", on the one hand, to the broad masses of readers in an anti-Semitic newspaper, and on the other, to the king and his entourage as part of a mystical work.

Nilus's (and not Butmi's) version had an impact "on world history... when... it reappeared in a slightly modified and revised form, in a large volume under the title "There Is Near, At The Doors"... in 1917."²³ And "The Protocols of the Elders of Zion" should be considered as part of the book by S.A. Nilus, and not as an independent newspaper version.

Among the most common sources of evidence of a "Jewish conspiracy" borrowed from European literature, they usually indicate a passage entitled "The Jewish Cemetery in Prague and the Council of Representatives of the Twelve Tribes of Israel" from the book "Biarritz" by the former police agent G. Goedsche (1815-1878), who wrote under the pseudonym Sir John Ratcliffe. The first translation into Russian of the "speech of Rabbi Eiger" (as this passage began to be called) appeared in 1872, then numerous authors (Major Osman-Bey²⁴, K. Volsky²⁵, A. Kaluzhsky - AM Lavrov²⁶, Y.G. Demchenko²⁷, S. . Rossow²⁸, V.I. Protopopov²⁹ and others) used Ratcliffe's "literary fantasy" as a well-known historical document.

Placing the notorious "rabbi's speech" in the "Appendices" in 1906, G. Butmi explained to the reader: "D. Ratcliffe's book "Review of Political Sciences" appeared in London at the end of the last century. historical events over the last 10 years." This work was translated into French. The French periodical press, without waiting for a complete translation of the book, in view of the interest of some passages, reproduced them in its columns. Thus, it appeared in Parisian newspapers and magazines translated from English, a highly interesting and instructive for Russia, solemn speech (from the Hebrew language) of one of the rabbis, for the authenticity of which the aforementioned author takes responsibility... This monstrous document was sent at one time in a printed copy in French to the editorial office of... "Novorossiysk Telegraph"... published in No. 4996 of the named newspaper dated January 15, 1891... The very same speech dates back to the time of the Sanhedrin (Sanhedrin) of 186930.

A.O. Przhetslavsky the son, publishing "Exposing the Great Secret of the Freemasons," considered it necessary to veil the literary origin of the "rabbi's speech": "In the North-West. region, among the Jewish and Russian population in a huge number of lists, the following "speech of a rabbi to his fellow tribesmen" is distributed. We present this speech (perhaps apocryphal) as an example of that written literature that does not remain without a deep influence on the mood of the foreign and Russian masses"³¹.

The translation of the "solemn speech" from Hebrew into English, and then into French and Russian, with subsequent publication in newspapers, was for G. Butmi, in fact, proof of its reliability, while for A.O. Przhetslavsky, the very distribution of this "speech" in a "huge number of lists" became the basis for the documentation of a sample of "written literature". It is not difficult to notice that in both cases the principle of the "sacredness" of the printed and distributed sheet, ridiculed by Pushkin, was in effect: "We all think: how can this be stupid or unfair? After all, it was printed"³².

The literary nature of the genesis of the "main document" of the prosecution forced S.A. Nilus resort to mimicry. In "Necessary Explanations" to the "Protocols of the Elders of Zion" he cited a large excerpt from an article by K.I. Tura, published in "one of the November 1910 issues of Moskovskie Vedomosti," which categorically stated: "Five years ago, secret Jewish programs were discussed in the Russian press, clothed in the form of the "Prague Speeches," dating back to the 1860s. ..." (287) Thus the question of origin and, therefore, admissibility was finally removed.

the use of a "sample" of D. Ratcliffe's literary invention. It seems that with no less effect, the "zealots" could quote not an Anglo-French source, but their own domestic one - the speech of Rabbi Jonathan from the novel Vs. Krestovsky "Egyptian Darkness".

The main provisions of Ratcliffe's "document" were transformed into separate "protocols" of the Jewish Sanhedrin: the "theoretical ways and means to achieve Jewish rule" that had just been outlined in the "Prague Speeches" were confirmed by "examples and phenomena of many years of practice" which were set out in the "Protocols of Zion" sages – documents "almost of our time" (287). And we should not forget about this structural-genetic relationship between the "rabbi's speech" and the "protocols".

Neither the history of the publication of the corpus of "protocols"³³, nor the act of their creation in the laboratory of the police department of the Russian Empire (as in the case of the "rabbi's speech") did not at all cancel the possibility of their inclusion in the composition of a certain dogmatic-mystical concept precisely due to the fact that its The "cornerstone" was not the "main document", but the "verb of the church": "The Church of Christ, with its universal voice, has already announced to the world the approaching misfortune of "fiery baptism"... But before the second coming of the Lord in glory and the terrible judgment of the Lord must come for a short time "in his name", i.e. Antichrist, who, descending from Jewish blood, will become the king and ruler of the whole earth, the Messiah from the House of Dan of that Israel on whom lies the blood of the true Messiah, and whose destinies are still governed by Pharisaism and scribes, sworn for life and death by the enemy of the entire non-Jewish world" (211).

Most researchers singled out the "Protocols of the Elders of Zion" from the book by S.A. Nilus as a "self-existing" text³⁴. However, they should be considered in the religious-mystical context of the worldview of the "scientist from Optina Pustyn". The author of "Near the Coming Antichrist" was right in refusing to answer in advance the question about the reality of the "Protocols": "I can perhaps be reproached - and rightly so - for the apocryphal nature of the document being presented. But if it were possible to prove its authenticity legally, to discover the persons at the head of the worldwide conspiracy and holding its bloody threads in their hands, then the "secret of lawlessness" would be violated, and it should remain inviolable until it is embodied in the "son of perdition." For a thoughtful Christian observer, is there not enough evidence of the authenticity of the "Protocols of Zion" in his environment?.." (213-214).

For a religious fundamentalist like S.A. Nilus, the "mystery of iniquity" was the only justification for "authenticity", without which there can be no faith in the "son of perdition," and, therefore, there can be no faith in the second coming of Christ.

The distance between "arbitrary" interpretations of individual "Protocols of the Elders of Zion" and the source study's understanding of their role and significance in the context of the book is as huge as between the Nazi "solution" of the Jewish question and the hope of S.A. Nilus that with his book he "did not arouse... hostility towards the Jewish people, blinded until their time" (214).

Despite the repeated development of the myth of the "worldwide Jewish conspiracy" in the 80-90s of the 19th century, it should be noted that in itself, before the publication of Nilus's "apocalyptic" book, this myth was rational-materialistic.

Indeed, accusations of ritual crimes were brought against Jews only if there is a crime of murder.

The "eternal struggle" of Judaism and Christianity justified the emergence of the "all-world kahal" (and its "enslaving" activities of Christians) with political and economic "evidence."

However, the exposure of the "great secret of the Freemasons" in one way or another related to the "conspiracy" of a earthly and wealthy one. Rational-materialist accusations required completely presence of arguments (documents, testimony, evidence, etc.), which could be refuted during the investigation.

None of this was needed for mystical-messianic anti-Semitism.

The guilt of the Jews lay not in what they actually did, but in the self-sufficiency of mystical ideas and Christian mythologies, according to which any sins could be attributed to them. Therefore, mystical-messianic anti-Semitism, on the one hand, is unreal, and on the other - based on religious ideology.

Anti-Semitic literature of France, England, Austria and Germany was represented by a significant number of names (Count Joseph Arthur de Gobineau, Chevalier Gougenot de Mousseau, Georges Vache de Lapouge, Paul Anton de Lagarde Bätticher, Hermann Alwardt, Houston Stewart Chamberlain, Willibald Getschel, etc.) , which one way or another became popular in Russia. However, European countries could not be the birthplace of mystical-messianic anti-Semitism, although subsequently many of them were instantly infected with the "bacillus" of the universal "final solution" to the Jewish question. The reason for the emergence of mystical-messianic anti-Semitism in Russia, and not in another country, was the historical experience of the formation of Muscovy into the Russian Empire. As the idea of the conquered (and conquering), assimilated (and then assimilating), baptized and baptizing, belief in the messianic destiny of "Holy Rus'" became a national feature of the Russian character³⁵.

The image of Russia in a mystical-messianic guise appeared in "The Scythians" (1918) by A. Blok³⁶, although he was not the discoverer. Even Pushkin, in his article "On the insignificance of Russian literature" (1834), wrote that Russia "had a high destiny determined... Its vast plains absorbed the power of the Mongols and stopped their invasion at the very edge of Europe; the barbarians did not dare to leave enslaved Rus' in their rear and returned to the steppes of their east. The emerging enlightenment was saved by torn and dying Russia..." and in the note he emphasized: "And not by Poland, as European magazines recently wrote; but Europe in relation to Russia has always been as ignorant as it is ungrateful." ³⁷.

Of course, we start counting the time of the "emerging enlightenment" from the middle of the 13th century. (With Tatar-Mongol invasion of Rus') – falsification³⁸.

(The expansion of the East, known in world history under the term "migration of peoples," successfully reached Rome, overcoming the "immense plains" of Rus' that did not yet exist. "Asian hordes" not only did not delay the creation of European civilization, but rather contributed to the fact that countless crowds of diverse conquerors were immediately assimilated. The "Ecumene" of the Roman Empire, torn to pieces by the Goths, Huns, Alans, Vandals, Suevi and other barbarian tribes, became the cradle of medieval civilization, and the Christian religion -

world. Following the invasions of the "Asians" in Europe, an extremely important process of formation of European nations and states took place.

with such institutions and institutions of which the ancient peoples had no idea, but thanks to which "a civilization developed that was not similar to the Greco-Roman one"³⁹.)

One of the paradoxes of history should be recognized that the anti-German action planned in the police department of the Russian Empire turned out to be anti-Russian. The main question of the "Protocols of the Elders of Zion" is not the establishment of the sources of the "forgery of the century", but how the "Russian version" (i.e., purely national) turned out to be, first of all, acceptable to the "original enemy" of Russia - Germany? The fascist propaganda of Goebbels and Rosenberg was able to give the "Protocols of the Elders of Zion" the character of an "international document", dissolving the actual "Russian idea" about the messianic role of the "Scythians" in their plans for the Aryanization of the Slavs...

But for eschatology, it is absolutely unimportant what is "material" and "document", for the logic of waiting for the "second coming" of the Savior is based on the "Apocalypse" and centuries-old "comments" to it.

The historical conditions of the "competition" of Orthodoxy with other Christian churches contributed not only to the emergence of the myth of the "third Rome", but also to the maturation

national-messianic conviction, most succinctly formulated in the self-definition "Holy Rus'"⁴⁰: "By overthrowing the old idols... humanity in the West has already eradicated... the image of the True King... turning into a state close to anarchy. A little more, and the holder of the constitutional-representative and republican scales will fray: the scales will tip over and in their fall will drag all the world states to the bottom of the abyss of world wars and the most unbridled anarchy. The last stronghold of the world, the last refuge on earth from the approaching hurricane is once Holy Rus', the home of the Most Holy Theotokos: still in the hearts of many of our sons and daughters. Motherland is alive and their Holy, immaculate Orthodox faith burns with a bright flame, and the incorruptible and faithful guardian and protector of His Kingdom, God's Anointed One, still stands guard over His Kingdom -

Autocratic Orthodox Tsar" (214-215). With such a contrast between one, holy, state, the Russian Empire, and other European countries mired in anarchy, the messianic destiny became a factor of national isolation -

"chosenness". But at the same time, the New Testament tradition demanded a "united" front not of states, but of churches against "Jewish efforts to distract Christians from Christ": "The Jews, who consider themselves God's chosen people, are contemptuous of non-Jews and have never been and will never be supporters of the "brotherhood" they preach and equality." Such a sermon is nothing more than an insidious trick of the Jewish leaders... The infection has also penetrated into the greatest stronghold of Orthodoxy on earth - Russia. This consistency in the spread of anti-Christian ideas proves that some dark force is leading the troops who rebelled against Christ... Such enemies for Christians are the Jews, who have been persecutors and opponents of Christ and His Divine Teaching since ancient times. Jews who profess faith in their future dominion over the world are aware that the unity of people into one great family of followers of Christ prevents them from realizing this dominion" (290-291).

Such "double" accounting (within the Christian world: Holy Rus' - Europe; outside it: Christianity - Jews) determined the catechism of the new apocalyptic vision, the content of which was not the struggle of Christ with the Antichrist, but the struggle of all Christianity (at the head of which was Orthodoxy) with Jewishness. It was only necessary to give this purely modern interpretation of "Revelation" the character of the historical immutability of the "age-old war" at the "end of times": "According to secret Jewish Zionism, Solomon and other Jewish sages, 929 years before the birth of Christ, invented the political theory a plan for the peaceful conquest of the universe for Zion. As historical events unfolded, this plan was developed and supplemented by followers dedicated to this matter" (281). Moreover, for "greater glory" the "followers" of the doctrine of "Jewish domination" S.A. Nilus also records the Apostle Paul as one of "the most gifted disciples" (281. Note 1). (However, subsequent "zealots" will take this clause ad absurdo: Christianity itself will be declared a "Jewish cause" to conquer the world⁴¹.)

"SATANIC CASE"

The publisher of the "canonical" text of the "apocryphal document" S.A. Nilus was born on August 25 (Old Style) 1862 and called himself the son of a wealthy Oryol landowner. According to Nilus, his family descended on his father's side from the time of Peter I from a captured Swede, and on his mother's side from Malyuta Skuratov (of which Nilus was extremely proud)⁴². The composition of the family is unknown, there is only information about his brother, Dmitry Alexandrovich, chairman of the Moscow District Court. Both graduated from a gymnasium in Moscow and the Faculty of Law of Moscow University. After graduation, Nilus worked for a short time in the judicial department in Transcaucasia, but due to his quarrelsome character he had to leave the service. He tried to go into farming, but due to

Due to impracticality, he was forced to abandon this enterprise. Using the remains of the family fortune, Nilus, together with his married Natalya Afanasyevna Volodimirova, went abroad and lived for a long time in the city of Biarritz, which gave the name to the famous novel by D. Ratcliffe "Biarritz". There, 21-year-old Nilus and 38-year-old Natalya Afanasyevna had a son (later adopted by his father). Having received, through Juliana (Justyna) Glinka, the "Protocols of the Elders of Zion" from P. Rachkovsky, he became an ardent propagandist of the idea of a "Jewish-Masonic conspiracy." According to the testimony of du Chaila, who knew him from the Optina Hermitage, Nilus was fluent in several Western languages and was well-read in modern foreign literature. Despite his virtually continuous relationship with Natalya Afanasyevna, upon his return to Russia he married the maid of honor of Empress Alexandra Feodorovna - Elena Alexandrovna Ozerova, the daughter of the chamberlain, the former Russian envoy in Athens. Her brother, Major General D.A. Ozerov, was the manager of the Anichkov Palace. Court connections allowed S.A. Nilus in 1905 to publish the book "Great in Small" in a "second printing", this time with "Protocols". In 1911, at the expense of a Kozel Old Believer, Nilus republished his "work" under the title "The Coming Antichrist is Near."

Nilus survived the revolution and civil war while in Russia, without emigrating anywhere, and even died "in his bed" on January 1 (14), 1929 (according to some sources - in the village Krutets, Vladimir region, on the eve of the day of St. Seraphim of Sarov⁴³). The name of Nilus was known to the Bolsheviks: he was arrested several times, but was released due to obvious insanity. One of the memoirists, a Zionist Jew, recalled that in 1926, on Passover, he received a food parcel from the Jewish community and shared it with his cellmates, among whom was Nilus, without failing to remark to the publisher of the Protocols about the "presence of Christian blood in the matzah." ⁴⁴.

Considering himself a student of V.I. Solovyov, Nilus not only referred to "Three Conversations" * but also devoted an entire chapter (VIII) to this philosopher's work in "Great in Small": "BC Solovyov about the end of the world and about the Antichrist. V.L. Velichko about V.S. Solovyov," and in chapter X, raising the question of the second "terrible and glorious coming of our Lord Jesus Christ," Nilus quoted a fragment about the election of the "coming man" from "Three Conversations" by V.I. Solovyov, concluding that "this answer... does not resolve the questions posed above in its entirety" (212).

Judophilia of the Russian philosopher V.I. Solovyov is well known. This circumstance gave rise to a wide variety of assumptions, including the assertion of his Jewish origin⁴⁵. But, of course, that was not the point. A thoughtful Christian philosopher had to stop sooner or later before the world mystery: Jewry. Therefore, already in adulthood, Soloviev began to study under the guidance of F.M.B. Getsa Hebrew language. Solovyov studied not only etymology and grammar, but was also keenly interested in the explanations and interpretations of Talmudic and rabbinic commentators, and read the treatises "Avot", "Avoda Zara", "Yoma", "Sukkah"⁴⁶. In 1886, he informed the teacher: "I continue my Jewish reading. In addition to the Torah and historical books, I read all the prophets and psalms... Now, thank God, I can at least partially fulfill my duty of religious courtesy, adding Jewish phrases to my daily prayers"⁴⁷. The study of Jewish sources undoubtedly affected the views of the philosopher. This is confirmed by most researchers of V.I. Solovyova⁴⁸.

* Sources for the plot of the short story about the Antichrist by V.I. Solovyov was inspired by some apocrypha that came to Russia in the 17th century. The most famous version is included in the great theological work of Simeon of Polotsk, "The Crown of the Catholic Faith" (1670). See the retelling of the legend of the Antichrist by N.I. Kostomarov in "Historical Portraits" –

Epiphany Slavinsky, Simeon Polotsky and their successors.

During the long-suffering pogrom period of the 1880s, V. Soloviev, unlike many idealists, looked for an opportunity to help Jews, collecting 60 in Moscow and a little over 50 in St. Petersburg signatures of public figures in Russia under an appeal in defense of the persecuted and persecuted, although he was unable to publish a very moderate appeal due to the circumstances of that time⁴⁹. He also has the honorable role of the first Russian who openly gave a public lecture on February 18, 1882 at St. Petersburg University on the historical significance of Jewry⁵⁰. In his memoirs, Professor V. Speransky claimed that the Chief Prosecutor of the Synod, K.P. Pobedonostsev, reported to Alexander III that the "mad Solovyov" even tried to organize a meeting in defense of oppressed Jewry, and the Tsar wrote in his own hand against the name of Solovyov in the denunciation of the Chief Prosecutor. pure psychopath⁵¹.

V. Solovyov repeatedly tried to transfer the Jewish question from the field of theory to practice and in a conversation with S.Yu. Witte resorted to the following arguments: "The troubles and misfortunes of various states are to some extent dependent on the degree of bitterness and injustice that these states show towards Jewry: the persecution of a nation on which the finger of God lies cannot but cause the highest retribution"⁵². The philosopher was also interested in Zionism. T. Herzl's book "Judenstaat" ("Jewish State") made a strong impression on him. However, sympathizing with the revival of Jewish statehood, Solovyov did not imagine it otherwise than in the form of a theocratic one (led by an anointed King from the "house of David" or, at worst, in the form of a community led by a high priest and the Sanhedrin)⁵³. Solovyov, as his contemporaries testify, when dying, he prayed for the Jewish people⁵⁴ and his last words were "Shema Israel"⁵⁵.

Solovyov's philo-Semitism aroused respect even among the Black Hundreds. For example, M.O. Menshikov (1859-1918), who was later shot by the Bolsheviks for pogrom activities, wrote: "Vladimir Solovyov could not help but love the Jews as a poet and thinker; the history of this people is too magical in its duration and fate, its role in the life of our spirit is too central, his fate was too tragic. But this was not the only reason for his close connection with Jewry.

As far as I understand Solovyov, he himself - in the noble sense of the word - was a Jew, according to the secret, so to speak, text of his soul, according to its sacred melodies. The gentle Slavic soul in him was significantly transformed by the biblical principles of Christianity, and he could be called a Jew, perhaps to a greater extent than many modern Jews."⁵⁶

On November 12, 1900, the "Society for the Propagation of Education among Jews" in the synagogue honored the memory of the deceased Solovyov, who was an honorary member of the Society. Rabbi, Doctor of Philosophy A.N. Drabkin made a speech, followed by N.I. Bakst and M.I. Kulisher, the last of whom recalled that, accepting the title of honorary member of the Society, V. Solovyov told the deputies: "And the day will come when all nations will follow Israel." At the Jewish school, 4 scholarships were established in his name, and a portrait of the philosopher was hung in the recreation hall⁵⁷.

Solovyov's philo-Semitism should be remembered because one of the philosopher's works, paradoxical as it may sound, played an exceptional role not only in the formation of the myth of the "Judeo-Masonic conspiracy", but also in the arguments of S.A. Nilus.

In the spring of 1899, Soloviev began work on "Three Conversations," in which he included the story of the Antichrist. Written on Easter Sunday 1900, the preface became the last work of the philosopher. Although the pathos of "Three Conversations" is directed against

teachings of L.N. Tolstoy, which, according to the philosopher, was pseudo-Christian and became widespread just before the coming of the Antichrist, Soloviev did not forget the Freemasons. The authority of V.I. Solovyov's influence in Russian society was enormous, and, undoubtedly, "Three Conversations" played a role in establishing the myth of the "Judeo-Masonic conspiracy" in the minds of the Russian intelligentsia. It is not for nothing that G. Bostunich noted as a matter of course that in the story of the Antichrist, "the brilliant Russian seer" and "one of the greatest philosophers of the world" foresaw the creation of the League of Nations as "the crown of Masonic machinations to enslave the whole world"⁵⁸.

Indeed, in the story of the Antichrist, the philosopher "predicted": "Soon... an international constituent assembly of the union of European states was to take place in Berlin. This union, established after a series of external and internal wars... which significantly changed the map of Europe, was in danger from clashes - now no longer between nations, but between political and social parties. The leaders of general European politics, belonging to the powerful brotherhood of Freemasons, felt the lack of a common executive power. The European unity achieved with such difficulty was every minute ready to disintegrate again in the union council or world government (Comite permanent universel). ⁵⁹ there was no unanimity, since not all the places could be filled by real Masons dedicated to the cause...

Then the "initiates" decided to establish a sole executive power with sufficient powers. The main candidate was an unofficial member of the order - the "coming man"... The coming man was chosen almost unanimously as president for life of the United European States..."⁶⁰.

However, perhaps the main thing was not the "prophecy", but the fact that long before the creation of the "Masonic" League of Nations, "Three Conversations" became the fundamental material for S.A.'s book. Nilus, who, trying to resolve the contradiction between Solovyov's "prophecy" and reality, wrote: "This puzzling question is complicated by the fact that this "other" (Antichrist - S.D.) must be accepted by the Jews as a concentrated worldwide force, while this force is still "scattered" and still calls itself a "persecuted tribe"; that this "coming man" must become the ruler of the universe and subjugate the entire world, which is still divided into powerful state and national units..." (212).

The fact that three months after the release of "Three Conversations" V.I. Soloviev unexpectedly died could not help but be noted by "his friend Vasily Lvovich Velichko." Nilus quoted the conversation between the philosopher and biographer in his book: "It is curious that he once, having read a story in manuscript to a friend, suddenly asked him:

– What do you think will happen to me for this?

- From whom?

- Yes, from an interested party. From myself!

– Well, it's not so soon yet.

- Sooner than you think.

Solovyov's friend, who told me this, and himself also a bit of a mystic, like all believers, then added, not without emotion:

– Note, however: a few months after this question from our Vladimir Sergeevich passed away; exactly who knocked this crusader out of the saddle" (204).

It would seem that Nilus, quoting this fragment, should have commented on it: this is how the "servants of the devil" deal with their opponents. However, taking into account Solovyov's philo-Semitism, he only indirectly hinted at a possible image of "himself", and even then in a note to the memoirs of V.L. Velichko, who outlived Solovyov "by no more than two or three years": "It is worthy of attention that both Solovyov and Velichko died in their young years and in full bloom of physical and spiritual strength. This death was mysterious and enigmatic" (202). True, the hint did not go unnoticed. G. Bostunich, with his characteristic habit of blaming the Masons and Jews in all cases, dotted the i's: "Witte

was poisoned by the Masons... in 1917. If they were not shy with their own, then why be surprised when they systematically destroyed outstanding Russian people. So they killed the philosopher

VI. Soloviev, following the publication of his latest book "Three Conversations"⁶¹.

At the same time, somehow the "zealots" don't want to remember that S.A. Nilus, for example, having accomplished his "religious feat" and given "poisoned weapons" to kill millions, lived another 24 years after the first edition of the "Protocols" in 1905 and died at the age of 67 - justice was not done, and the "all-powerful" Jews and Freemasons never took revenge on the "Optina exile."

"CONCENTRATED WORLDWIDE POWER"

Combining mystical-messianic (Christians of all countries against Jews and Orthodox against other Christians) tendencies for "evidence" of a worldwide "conspiracy," Nilus was forced to make the main "document" of the accusations not the "Prague Speeches" (directly a "literary fact"), but a documentary formalized "Protocols of the Elders of Zion", about which he "notified" the reader: "In 1901, I managed to receive at my disposal a manuscript from one person close to me, now deceased... (In a note, S.A. Nilus pathetically noted: "Remember, God-loving reader, in your prayers for the repose of the boyar Alexy." The person who gave me this manuscript certified that it was an exact copy-translation from original documents stolen by a woman from one of the most influential and most initiated leaders of Freemasonry after one of the secret meetings of "initiations" somewhere in France, that lively nest of Freemasonry. conspiracy" (212).

Prince N.D. Zhevakhov, pointing out that "we are talking about the leader of the nobility of the Chern district of the Tula province, Alexei Nikolaevich Sukhotin, who handed over the manuscript of the "Protocols" to S.A. Nilus, his neighbor on the estate and friend," clarified the "origin" of the manuscript: "The same circumstances are somewhat different says the prosecutor of the Moscow Synodal Office, chamberlain F.P. Stepanov, in his letter, published in Mrs. L. Fry's book "Waters Flowing Eastward" (Editions RISS, 8 av. Portalis, Paris, 1931).

"In 1895," writes F.P. Stepanov, "my neighbor on the estate of the Tula province, retired major Alexei Nikolaevich Sukhotin, gave me a handwritten copy of the "Protocols of the Elders of Zion." He told me that one of his lady acquaintances (he did not name her) , who lived in Paris, found them with her friend (I think he was Jewish) and before leaving Paris, secretly translated them from him and brought this translation, in one copy, to Russia and gave this copy to him - Sukhotin.

At first I printed it in a hundred copies on a hectograph, but this edition turned out to be difficult to read and I decided to print it in some printing house... Arkady Ippolitovich Kele 152 helped me do this, who was then an official of special assignments under V.K. Sergei Alexandrovich... It was in 1897..."

Signature F.P. Stepanova was certified by the elder of the Russian colony... and does not raise any doubts. My recently requested daughter F.P. Stepanova, Princess V.F. Golitsyna... claims that the manuscript of "The Elders of Zion"... was in Russian; that the first edition, as a manuscript... was also in Russian; that, probably, the manuscript received by her father was the original manuscript that A.I.N. Sukhotin received it from an anonymous lady, and it is not known whether it was previously translated into Russian from another language; that S.A. Nilus received from her father the same Russian manuscript that her father had previously received from A.I.N. Sukhotin"⁶².

Another version of the "origin" of the manuscript is described in the book by F.V. Vinberg:

"... when it became known that the Zionists decided to convene a congress in Basel in the fall of 1897, the Russian government... sent a secret agent there": "The latter bribed a Jew... at the end of the congress, who received instructions to deliver reports of secret meetings to Frankfurt on the Main... The messenger spent the night on the way in a small town, where a Russian agent was waiting for him with a group of copyists who made copies of documents overnight..."⁶³.

Thus, the "zealots" themselves date the appearance of the "Protocols" to different years (1895 – F.P. Stepanov, 1897 – F.V. Vinberg, 1901 – S.A. Nilus). However, the point, of course, is not the accuracy of dating: after all, a distance of 6 years is not a serious thing. The crux of the matter lies in the historical and political situation of the emergence of the "Protocols" precisely at the end of the 19th century. Therefore, some circumstances, although in different ways, are nevertheless quite definitely contained in all "memories".

Firstly, the "Protocols" were secretly rewritten (translated), in one case, in Paris by the girlfriend of the "most influential Freemason" or Jew (S.A. Nilus and F.P. Stepanov), in another - by a Russian agent or border on the road to Frankfurt am Main, or in Verzhbolovo on the road abroad (F.V. Vinberg and N.D. Zhevakhov). It does not matter that the involvement of the police department in the appearance of the "Protocols" is mentioned by many⁶⁴.

Secondly, the "apocryphal nature of the document presented", quite understandable to G. Butmi, S.A. Nilus, N.D. Zhevakhov and other "apostles", is not, in their opinion, a sufficient basis for denying the authenticity of the "Protocols", for the "secret of lawlessness" is contained in the "environmental" environment and in "domestic and world events" (213).

Thirdly, the decisive factor in the publication of the "Protocols" is the forecast - "near future", which determines the character of modern history both mystical and political. Finally, the main argument of the "defense" in the "case of authenticity" after the revolution was the argument about the inability of the Russian government to timely assess the inevitable coming reign of the Antichrist (Bolsheviks). So, N.D. Zhevakhov, referring to an article by Colonel A. Dobronin (1934) about the dismissal of the governor of Simferopol by Baron Wrangel in 1920 for permission to distribute the "Protocols" in the city, stated: "This article not only refutes the slander against the Russian government, which allegedly fabricated the "Protocols" for pogrom goals, but also proves the ignorance of Russian would-be generals... To admit that the "Protocols" were fabricated by the Russian government means to admit that not only Soviet Russia, but the whole world, with the exception of Germany, is governed by the directives of the Russian Police Department..."⁶⁵. The "assumption" is truly meaningless, because the publication of the "Protocols" did not pursue directive goals on the part of the gendarmes or on the part of the government, which, however, did not at all negate the main goal of this political provocation - the compromise of the revolutionary movement as such under the slogan of a worldwide Jewish conspiracy.

The Protocols are believed to have been "fabricated sometime between 1894 and 1899": "The country was indisputably France, as numerous references to French cases indicate. The place of fabrication, one can assume, was Paris... one of the copies of Joly's book in the National Library is covered with notes that surprisingly coincide with the borrowings in the Protocols. Thus, this work was carried out during the Dreyfus affair, in the period between his arrest in 1894 and his pardon in 1899... the creation of a fake is clearly the work of someone from Russia... a person oriented towards the Russian political right wing."⁶⁶ So, produced in the pre-revolutionary situation on the eve of 1905, the "Protocols" became a "stunning document" in the apocalyptic world of revolutionary changes after 1917.

It seems that in this and only in this historical perspective the "creative history" of the document should be considered.

For first editions in 1903-1906. textological discrepancies in the publications of the "Protocols", their number, discrepancies in the numbering "according to the manuscript" and the numbering in print, references to the books of the Talmud or the absence thereof - all indicate that the publishers adapted the "manuscript" to their views, giving it those semantic

shades that could be arguments in their "creed."

A modern researcher argues that comparison is an "option". S.A. Nilus "with hectographic fragments located in the Wiener library shows that Nilus's version is the closest to the original, although it was not the first printed edition"⁶⁷. However, the main innovation of Nilus should be recognized as the fact that in his publication of the "Protocols" he gave them an "apocalyptic" look, placing a "summary" after the name (protocol such and such), and then in the margins next to the text he once again repeated the ideological and thematic meaning frag 154 cops. Let us recall that the "symphony", which is usually supplied with the "New Testament" texts, performed the important function of consolidating in the minds of the believer the "continuity" connection between the testimonies of the evangelists and apostles about the first coming of the Messiah and the prophetic fragments of the books of the Old Testament. Nilus explained such a "structural" treatment of the "Protocols" by the fact that "with a cursory initial review, they can easily appear to be what we are accustomed to calling commonplaces... It is impossible not to notice in passing that the title of the manuscript does not fully correspond to its content: these are not minutes of meetings, and someone who has the power, a report, divided into parts, not always even logically connected with each other... The origin of the manuscript indicated by me gives a satisfactory explanation for this, the Antichrist work, according to the tradition of the Holy Fathers, should be in everything a parody of the work of Christ ... " (213).

It was the latter circumstance that was decisive for the "structural" design of the "Protocols", which should be perceived as a parody of... John's "Revelation", but the author's "marginal notes" - ideological and thematic formulations - should be correlated with the "prophetic" text of the book "Great in small."

First of all, we note that Nilus "subjectivized" the texts of the "Protocols": instead of the "blurred" in G. Butmi's publication, "we" (on behalf of a certain consensus) in Protocols 1, 3, 4, 5, etc. ("I" is only in protocol 2), in Nilus his "ecclesiastes" ("speaking in the assembly") prefers the form of 1st person singular. Thanks to this "amendment," Nilus achieves an important effect: his "speaker" symbolizes dictatorship, despotism, and the totalitarian thinking of the ruler.

As already noted, after the "summary" under the protocol number, the notes in the margins act as some kind of original reference to the author's text. In such a "structural" context of the connection between the "prophecy" of Nilus and the "Protocols," it seems that it is only possible to appreciate the "parody of the work of Christ" set forth by the "Jewish sage." Indeed, if the author's text is the latest "Revelation" about the onset of the "kingdom of the Antichrist on earth," then their Christian, according to Nilus, essence is opposed by the anti-Christian model - morality, philosophy, activities (strategy and tactics) of the "son of darkness." That is why the "marginal notes" appear to be "paraphrases" of the author's text, parodically distorting, strange as it may seem, the "messianic" desire of the Russian chauvinist for the same world domination.

"Dualism" of the apocalyptic "work" by S.A. Nilusa (Christ and Antichrist) – the author's text and the "Protocols" – at the time of its "historical" publication could not be assessed precisely because of its "orientation" to the era preceding revolutions and world wars. This explains the unpopularity of the "Protocols" before 1917. But with the emergence of Bolshevism in Russia (1917-1923) and fascism in Germany (1921-1924) - regimes to varying degrees, but certainly negatively related to the belief in the "second coming" - from Nilus's "work" the main link for him was thrown out - the mysticism of a Christian, without which the "immanently" existing "Protocols" became the basis for "pure" Judeophobia, victims which became not the mythical leaders, "scribes and Pharisees," but the entire Jewish people (214).

The interconnectedness of the first part (the author's text - "Protocols" - "Necessary clarifications") and the second ("The Mystery of Lawlessness" - "The Seal of the Antichrist and the beast number 666" - "A few words about the day of the second terrible coming of the Lord Jesus Christ and the death

world") - a method of "parallel" construction, in which the "Great Legend" about Adoniram is genetically comparable with long-standing historical "evidence" ("The Word" of E. Sirin, records of 1848, etc.), "The Seal of the Antichrist and the bestial number" - with "Protocols", and "A few words..." - with "Necessary clarifications".

Such parallelism is also a structural principle of the Protocols. Therefore, for example, the notes in the margins are fundamentally the same type (the serial numbers of the protocols are indicated in brackets - S.D.): "Right is in force" (1) – "Right of the strong" (1) – "Right of the strong as the only right" (15); "Freedom is an idea" (1) – "Abstraction of freedom" (1) – "Freedom" (3) – "Freedom and faith" (4) – "Masonic interpretation of the word freedom" (12) – "Freedom of conscience" (17); "Terror" (1) – "Terror. Who serves Freemasonry?" (9) – "Executions" (15) – "Victims" (15) – "Cruelty of punishments" (15) – "Arrest on first suspicion" (18).

The texts of the "Protocols" are compiled in such a way that, if necessary, they can be reorganized on the basis of "ideological and thematic" headings: jurisdiction, economics, politics, history, modernity, etc.

As a matter of fact, such "combinatorics" of the texts of the "Protocols" in itself testifies to their composition, since the logical inconsistencies noted by S.A. Nilus in advance notice (213), turn out to be not an "attribute" of the thinking of "one with power", but principles imposed on the texts of the "Protocols" from the outside, precisely due to the fact that it is neither possible to legally prove their authenticity, nor to "look for specific persons" standing in the chapter of the "worldwide conspiracy" should not be, because in this case the very "secret of lawlessness" will be violated, without which, in the opinion of S.A. Nilus, the "end of the world" cannot come.

Moreover, the "card-solitaire" principle of texts allows any fragment to be used without any connection with others. The advantages of just such a compositional technique in practice were reflected in the fact that anti-Semites could "pull" any "card" from the "Protocols", and it always turned out to be "trump card" in a dishonest

concepts.

Having created in the first part of his book a "contaminated" text from a logically integral narrative ("The coming Antichrist and the kingdom of the devil on earth is near") and from a logically discrete one ("Protocols of the Meetings of the Elders of Zion") with a subsequent return to the logically integral "Necessary Explanations", S.A. Nilus, naturally, did not foresee that his "layer cake" could be "eaten" in "layers", or rather, that his followers would use the "filling" they needed (the "Protocols of the Elders of Zion") from scattered paragraphs as "world-wide concentrated power"⁶⁸.

Unlike the publications of "Protocols" by P. Krushevan, G. Butmi or references to them by G. Bostunich and N. Zhevakhov, the book by S.A. Nilus' "The Great in the Small" (together with all the appendices) is not a "document" of the political reality of the events of 1895-1905, but a fact of one of the literary trends in Russian fiction. In this sense, the book is comparable to D. Ratcliffe's novel "Biarritz" or Sun. Krestovsky "Egyptian Darkness".

For all the "zealots," the question of the "Jewish-Masonic conspiracy" was a simultaneous question of the relationship between the "Jewish" books of the Old Testament and the books of the New. Moreover, the very idea of antagonistic opposition of the Testaments was precisely the "cornerstone" of the interpretation of the Apocalypse in terms of the double transformation of the world at the "end of times": the advent of the "kingdom of the devil" and the "second coming" of the Messiah. In this twofold formula of the Apocalypse, the "zealots" who "warned" about the coming of the power of the Antichrist naturally focused the attention of patriots only on the first link of the eschatological prophecy, and their fight against the "Judeo-Masonic conspiracy" was declared a "godly cause," for even before the judgment of Christ they put themselves on a par with those "who did not worship the beast, nor his image, and did not receive the mark [of the devil] on their foreheads or on their hands" (Rev. 20: 4).

Especially necessary Mark two circumstances, which served as topics philosophical and mystical "antinomies", without which the emergence of the "Protocols of the Elders of Zion" is unthinkable: on the one hand, the "Old Testament" (i.e. Judaism),

contrasting the religion of the Jews with the beliefs and customs of other tribes, he asserted the nationalist principle of "chosenness" (an ontological consequence), and on the other hand, The "New Testament" (i.e. Christianity), preaching a monotheistic religion to all pagan peoples, affirmed the non-national principle of "worldwide" humanity (an epistemological consequence). Moreover, both Judaism and Christianity never forgot about this internal inconsistency of the initial positions, striving to resolve it in different ways in certain mystical concepts. It is no coincidence that in the Apocalypse the "national" (the "sealed" tribes of the sons of Israel) and the "universal" (the "saved nations" for the "testimony of Christ") are equally presented as attributes of the "mountain Jerusalem": "And I heard a loud voice from heaven, saying "Behold, the tabernacle of God is with men, and He will dwell with them; they will be His people, and God Himself will be their God" (21:3). At the same time, with the transformation of Christianity into a "world religion," the Old Testament thesis of "the chosenness of Israel" in the Slavic world was almost immediately interpreted by apologists of the new teaching into the thesis of "rejection of the Jews," and the Judaic opposition "Israel – goyim" turned into the New Testament "Christians – Israel" : "Now we, together with all Christians, glorify the Holy Trinity, but Judaea is silent. We glorify Christ, but the Jews curse. The nations worship, but the Jews deny"69.

Re-publishing his work under the title "The Coming Antichrist is Near" in 1911, S.A. Nilus repeated the call: "We must pray! Something menacing, elemental, like heavy lead clouds, has fallen with an unmeasurable weight over the once bright horizon of Orthodox Rus'" (171). And then he brought N.A.'s notes. Motovilov ("on the night from October 26 to 27, 1844") of his conversations with the Rev. Father Seraphim of Sarov: "He often mentioned to me the holy King, Prophet and Godfather David, and then he came into extraordinary spiritual delight... Often from David he turned the conversation to our great Sovereign Emperor and talked with me for hours about Him and about the Russian Kingdom" (173-174).

The mention of the king-psalmist is extremely important for the entire "diachrony" not only due to the Christian tradition, which traces the lineage of Jesus Christ to David, but also because the "holy king" will subsequently be contrasted (especially in the "Legend of Adoniram") by his son – King Solomon.

At the same time, the idea of autocracy (the principle of "anointing" and succession to the throne) in establishing the succession of "our great Sovereign" from the "holy King" David, according to Seraphim of Sarov, is mandatory not only due to dogmatics, but also due to patriotism, identical to "Orthodox piety" (174). Therefore, the interpretation of the words of Abishai ("We are many, but you, Sovereign, we have only one... if only you were alive - Israel is safe and sound" (174) - is the justification for serving the king as an "Orthodox virtue." It is characteristic that in the recording of N.A. Motovilov this biblical episode is distorted (only Abishai is credited with the feat of bringing water from Bethlehem, "when crowds of Philistines stood in the Valley of Rephaim"): "And David became thirsty, and said: "Who will give me water from the well of Bethlehem... Then these three brave men made their way through the camp of the Philistines and drew water... and took it and brought it to David. But he did not want to drink... And he said: "Lord forbid that I do this! Isn't this the blood of people who walked with the danger of their own lives?" And he didn't want to drink it. This is what these three brave men did" (2 Samuel 23; 15-17). Among "these three" are Isboseth the Ahamite, Eleazar, Shammah and... Abishai (2 Kings, 23; 8-11; 18). Considering that the Old Testament example was necessary only to praise the "zeal and zeal of the loyal subjects" of the Russian emperor (174), the inaccuracy of the monk and the purpose of the distortion (interpretation) are quite understandable. Thus, the "Old Testament layer" in the work of S.A. Nilus performs the important function of "God-given" autocracy. Naturally, any anti-autocratic tendency in this case is also "satanic" -

anti-divine!

"New Testament" and "Christian-apocryphal" ideas are presented in the book of Nilus "The Word" of Ephraim the Syrian (Syrian), who died in 378. It should be noted that the hymns and

The teachings of the saint were created during the era of Christological disputes within the Christian churches and were directed against Monophysites, Arians, followers of Origen and other heretics. (Origen's eschatology, for example, proceeded from "the restoration at the end of the world of everything that exists; how at the beginning of creation everything was "good", there was only a world of pure free spirits, and only then, due to the cooling of love for God, some? [ears] became ? [ears] and they required bodies, and some spirits even reached the point of demonic fall"70). For Ephraim the Syrian, the "end of times" is not associated with the restoration of "pure spirituality," but with the resurrection of people from the dead: "The tombs will open and in the twinkling of an eye all the tribes of the earth will awaken" (185). And then Satan "with all the demons... also all who have received his seal, all the wicked and bound sinners will be brought before the judgment seat" (186). Undoubtedly, the "Word" of Ephraim the Syrian is an example of early Christian apologetics, which arose after the Ecumenical Council of Nicea (325) during a period of numerous disputes with heretics, partially resolved at the Second Ecumenical Council in Constantinople (381). Therefore, it is quite clear that the interpretation of the "Revelation of John" in the "Word" of Ephraim the Syrian is intra-Christian, and not anti-Jewish. Indeed, the images of the serpent, like the "defiled virgin," being borrowed, are interpreted in the spirit and events of the "Apocalypse," in which, let us recall, representatives of the twelve tribes of the "sons of Israel," in contrast to "people of other languages," have on their foreheads "the seal of the true God", i.e. God of Israel and, therefore, not subject to the "temptations" of Satan. But what was absolutely clear for Sirin, for Nilus is precisely the *casus belli* in his anti-Jewish concept: "Centuries have passed since the above testimony about the Antichrist of St. Ephraim the Syrian: crushing storms swept over humanity in the area of its eternal spirit; since the Christian world trembled in trembling anticipation of the appearance of the "despicable", "the man of sin and the son of perdition"; and stiff-necked, for a time blinded by the Talmud, Kabbalah and theology, Old Testament Israel managed to enthusiastically accept and despairingly reject 25 false messiahs... and the real one. the Antichrist has not yet appeared even to us sons

XX century, decrepit in lawlessness; Our Savior did not come to judge both the living and the dead" (186-187).

However, it was not only "Old Testament Israel" that accepted and rejected (a phenomenon well known to the Christian world) the "false messiahs," but the prophecies about the "end of the world," which have been constantly circulating since ancient times during every historical cataclysm, basically contained the idea of judgment on "sinners" from a religious point of view, but not from a national-political point of view. At the same time, quoting the "wonderful letter" of the abbot of the Chermenets Monastery Anthony (Bochkov), S.A. Nilus chose exactly the place in which Russia stands out from the entire Christian world: "The times of the pagans are almost ending. All European scientists are now celebrating the liberation of human thought from the bonds of fear and obedience to the commandments of God... If "free" Europe triumphs and breaks the last stronghold "Russia, then judge for yourself what we should expect. I don't dare to guess, but I only ask the most merciful God, may my soul not see the kingdom of darkness" (189).

Nilus's "contribution" to Christian eschatology consisted precisely in the fact that he was the first to "doom" to death not "the Gentiles," to whom one would have to count Mohammedans, Buddhists and other apologists of "gods" alien to Christianity, but "Old Testament" Israel for its not at all religious views, for the "Jewish tribe," according to Nilus, "was prophetically announced that it was chosen from among people by God himself to own the land - the undivided kingdom of Zion" (283). In this power over the earth, as well as in the desire for it, are the "alpha and omega" of the mystical "discovery" of Nilus, for which, undoubtedly, the only competent rulers are not so much even Christians as Orthodox Christians - Holy Rus', led by the "anointed one of God" (de facto possible by the Messiah).

The one given by S.A. is remarkable. Nilus's commentary on Elder Ambrose's dream

gr. A.P. Tolstoy, who read these words in the "book" of Archpriest M.A. Konstantinovskiy: "Sixthly, after three significant names - "Rome. Troy. Egypt" –

the name and Russia are mentioned... Then follows the "Bible": no other state is mentioned. This may mean that if in Russia, due to contempt for the commandments of God and for other reasons, piety becomes impoverished, then the final fulfillment of what is said at the end of the Bible must inevitably follow, i.e. in the Apocalypse of St. John the Evangelist" (196).

The real paradox for the Orthodox-nationalist concept of Nilus is the antinomy of waiting for the "predicted" second coming of Christ (with the preceding short-term reign of the Antichrist) and resistance (more precisely, a call to prevent the victory of the Antichrist in the person of the "almighty Freemasonic brotherhood" or the "Elders of Zion") to it. According to the "Revelation" of John the Theologian, "the plan of God's providence" was precisely that the believers "understood and heard" the destined test of their faith: "Behold, I come quickly, and My reward is with Me, to give to everyone according to his deeds." (22; 12). A true believer had no right to forget about this obligatory onset of the rule of the Antichrist and the need for retribution against everyone "not written in the book of life" (including the "Elders of Zion", if they turned out to be "Satanists").

S.A. Nilus, contrary to the terrible warning of the apostle ("And I also testify to everyone who hears the words of the prophecy of this book: if anyone adds anything to them, upon him will be the plagues that are written in this book; And if anyone takes away anything from the words of the book of this prophecy, from him God will take away participation in the book of life and in the holy city and in what is written in this book" - 22; 18-19), adds and takes away, according to his understanding: "The incomprehensible became clear... Secret after secret began to be revealed to my human weakness, in which the great power of God was accomplished, and only in this great power did I know that the world and everything in the world - past, present and future - can be understood and comprehended in its entire essence only in the light of Divine Revelation and those who live dedicated his to his service in spirit and truth, in reverence and truth" (209). That is why the question asked by Nilus is in itself anti-apocalyptic: "But before the second coming of the Lord in glory and the terrible judgment of the Lord, "one in his name" must come for a short time, that is, the Antichrist, who, descending from Jewish blood, will become king and ruler of the whole earth, the messiah from the house of Dan of that Israel on which lies the blood of the True Messiah, and whose destinies are still governed by pharisaism and scribes, sworn for life and death by the enemy of the entire non-Jewish world? (211).

Nilus's logic is built on all sorts of substitutions: all modern Jewry is declared to be descendants of only one "tribe of the sons of Israel" - the house of Dan; it is to this tribe that Nilus attributes the shedding of the blood of Jesus, although there is not a single evidence that the Pharisees and scribes belonged to the family of Dan; rather, they were, according to Jewish tradition, Levites ("And Ezra the priest brought the law... Ezra the scribe stood on a wooden platform... and the Levites explained the law... And they read from the book... Ezra the scribe... and the Levites who taught the people..." - Neh. 8:2-9), and not by the Danites; The accusation of the Jews that the Antichrist comes "from Jewish blood" equally becomes their "promise" that Christ is from the "line of David."

Judaism, being the religion of one people, was naturally devoid of the international, opposing itself to the pagan world around it, while Christianity, having become a world religion, was naturally devoid of the national, but precisely because of this it found itself opposed to the national beliefs of non-Christians, including including Jews. That is why the Jewish popular beliefs in the Messiah "are imbued, according to ... the gospels, with a national-political character; the best Israelis (among Christians - S.D.), for example, Zechariah, the disciples of Christ (i.e. apostles - S.D.) and others."71.

However, there was one more circumstance that differently determined the content of the concept

"chosenness" in Orthodoxy and Judaism.

Let us recall that for Jews and Muslims the era of the highest state prosperity - "Great Israel" and the Arab Caliphate with all the pan-Arab associations - was in the middle of the 19th century. already in the distant past. The Christian Romans became the same story - Western and Eastern were empires, and on the political map only Ottomania and Russia (not counting Austria-Hungary) could still lay claim to such a title. (That's why Germany's ambitions to create a "Second Reich" looked like an anachronism, because the "imperial" concept itself - the legal subordination of many "national minorities" to one nation - was soon to be transformed into the concept of federalism - an equal union of many.)

The mystical concept of S. A. Nilus, set out by him in the "main part" of the book "Great in Small," was in essence not only anti-Semitic, but also anti-Christian. An apologist for the "truth about the Jewish conspiracy" and biographer of Nilus, Prince N. Zhevakhov, sadly stated that "for the sad fact of the Jewish conquest of Russia, the greatest responsibility falls on the Russian official church"⁷².

However, the mystical-political concept of the "worldwide Jewish conspiracy", built on the "Revelation" of John about the last battle of "God's army" (Christians - Orthodox - Russians) with the "beast (Israel - Jews - Yids) at the "end times", hardly suited the Orthodox Church in content ("chosen people" - "sons of Satan"), and form (in the "prophecies" of S.A. Nilus there was no "inspiration"). But the idea of the "Protocols", conceived in the bosom of Orthodox mysticism, could become... another heresy of Christianity⁷³.

APOSTLE OF HERESY

The anti-Christian (in general) and anti-Orthodox (in particular) essence of the "Protocols" has almost not been studied at all,

The "prophetic concept" is based on S.A. Nilus was asked whether "for a short time there should come "in his name," that is, the Antichrist, who, coming from the blood of the Jews, will become the king and ruler of the whole earth, the messiah from the house of Dan of that Israel on whom lies the blood of the Messiah The true one and whose destinies are still determined by pharisaism and scribes, sworn to life and death of the entire non-Jewish world? (211). And polemicizing with V. Solovyov, the author "complicated" the problem by the fact that "... the "other" must be accepted by the Jews as a globally concentrated force, while this force is still "dispersed" and still calls itself a "persecuted tribe" ... Talmudic Israel" (212). He then stated, "The Protocols of Zion provide a clear answer..." (289).

The general antinomies of the "prophet" were derived from mythologies: Christ is the Antichrist, Christianity is "Talmudic Israel," the second coming of the Messiah is the kingdom of the Antichrist, the power of the spirit is the power of gold, religion is godlessness, good is evil, life is death, etc. The private ones are from... Pan-Slavism: monarchy - republic, Orthodoxy - Catholicism, Europe - Russia, chauvinism (= chosenness of the "Russians") - a worldwide conspiracy⁷⁴.

The church was not interested in the political foundations of the "teaching," but the interpretive meaning of the mythologems was for the hierarchs of the Orthodox Church nothing more than an obvious heresy of the Montanistic and Manichaean type. Christian teaching S.A. Nilus, "incorrectly agreed with either Judaism or paganism"⁷⁵, in the apocalyptic picture contradicted both Orthodox dogmas and Council decrees. Moreover, it was based not on "the teachings of the holy fathers," but on apocryphal (hence, not legalized by the Church) interpretations given by S.A. Nilus for the truly Orthodox.

Almost immediately, before referring to Seraphim of Sarov, Nilus declared: "The majority

our brethren only knew how to silently suffer and silently cry in the silence of their solitary prayer to God, invisible to the world... God spoke... with His people, New Testament Israel, with Russia, the last custodian on earth of the Orthodox Christian faith and Autocracy, as the earthly reflection of the Almighty in the universe of the Trinitarian Himself God... Let us remind Russia of this word..." (172-173). And then he concluded: "The Russian land is no longer covered with the smoke of the fragrant prayers of believers praying to the Lord, but with the coal stench of factories, factories, steam locomotives... All this child of human pride, like a challenge to God, rushing to heaven from the anger and curses of social hatred... Have we preserved Orthodoxy?... Are we preserving the God-given Autocracy? Do we protect the Divinely Crowned One with all the power of our love? No. What awaits Russia for betraying the faith and fidelity of its fathers?... Let these questions be answered by the cruel and terrible that will follow in further chapters... Your will is not removed from you, reader: if you want -

Believe it or not, don't believe it! but, having read with attention what is presented in this essay, check what is stated with the word of God, with contemporary world and Russian events and - consider yourself timely warned" (176-177).

It is enough to agree with the author of the essay that what is stated is verified with the word of God "and is, therefore, a Divine warning, as one must immediately recognize the meaning of the last and most perfect revelation of God behind the book of Nilus. This attitude towards one's own - newest - prophecy is the essence of Montanism: "The revelation of God... has reached a new final stage of its very manifestation and action in order, in view of the imminent end of the world, to prepare the community through new revelations and new demands for the work of perfection and accomplishment of everything."⁷⁶ However, the idea of the autocrat (God-crowned) surprisingly resembles heresy of monarchianism (they say, just as Jesus was born of a Virgin by the will of the Father, so the autocrat was "gifted by God")⁷⁷

But, perhaps, with the greatest frankness in the mystical concept of Nilus, the philosophical (but not social) views of Manichaeism (named after the founder of the Mani heresy)⁷⁸ appeared. The following appendices quite eloquently testify to familiarity with them: "The Mystery of Lawlessness", "The Seal of the Antichrist", "The Animal Number 666".

Based on the identification of Freemasons with Jews and retelling the Masonic "Legend of Adoniram"⁷⁹ (the "son of Dennitsa", a symbol of the image of "God's enemy" - the devil, enters into a struggle for the "beautiful Balcis" with King Solomon), Nilus declared it a symbol of faith of the "teachers Israel, who condemned to death the God-man, the True Messiah, Savior and God of the universe" (311).

"Open" A.O. Przhetslavsky's synonymy "Masons - Jews" (more precisely, Freemasons are a tool of the Jews) turned among the "zealots" into a whole lexical nest of interchangeable schemes: Jews – Freemasons – revolutionaries – liberals – Republicans, etc. The only reason for this was that the Masons used various Jewish "glosses" and symbols in their mysteries. In this, the "free masons" were disciples of... Christians. Moreover, the principles of interpretations, as well as reinterpretations, were also the same. If the Jewish common noun "anointed" when translated into Greek could become the proper name () "Savior" (?), then why shouldn't the royal chief (see 1 Kings 5; 27-28) for collecting taxes () Adoniram "son of Dennitsa." And although the "mas" in charge of duty at the court of not only Solomon, but also the next king (Rehabeam) Adoniram (1 Chron. 10; 18), sent to negotiate with the rebels, was stoned⁸⁰, it was possible with free handling of the Bible and at the expense imagination to modify the plot, making Adoniram a victim of the jealousy of the loving king.

Summing up, the author of the new "Revelation" stated: "The secret of Freemasonry, revealed by the Protocols of the Elders of Zion, the legend of Adoniram and, finally, the half-confession of the leaders of Freemasonry, testifies that the goal of Freemasonry is to found a new world kingdom on the ruins of the Christian states of Europe led by a Masonic protege, the king-patriarch of the blood of Zion, the messiah of deceived Israel and the founder of its new covenant with such a god, which neither Moses nor

prophets... "Your father is the devil," said the Lord, and God's word cannot change. The coming Messiah of the Jews will be the son of the devil by adoption, the Antichrist, for whom Freemasonry has already prepared the way to dominion over the peoples and tribes of the earth" (313).

It has already been said that the contrast in the Old Slavonic monuments of the Jewish Messiah ("Mashiaaka" - Izbornik of the 13th century) with the Christian Christ is one of the most ancient evidence of the antinomy "Christ - Antichrist". Moreover, the gospel formula "Your father is the devil" (John 8:44) applied only to the Pharisees and scribes "from among the Jews." At the same time, Nilus pronounces a sentence on all "deceived Israel", since "the word of God cannot change" (compare: John 10; 35 - "the Scripture cannot be broken"), although this sentence in the Gospel applies only to "those who do not believe in Christ" to the Pharisees, and not to the whole people ("Jesus will die for the people" - 11; 51; "The people who were with Him before..." - 12; 17; "Jesus said to this: "This voice was not for Me, but for the people ..." - 12; 30).

The antinomies "Christ - Antichrist", "God - devil", "good - evil", "light - darkness", "Christianity - Judaism" were themselves traditional. However, having supplemented them with Masonic symbolism ("Solomon's Seal", "Star of David") and Kabbalistic "secrets" ("tetragram", "pentagram"), Nilus, following the Freemasons, actually comes to "open dualism". But since Christ is opposed by the Antichrist, the Divine is attributed to one substance, and the Satanic to another. All other members of the antinomies are grouped in accordance with the original dichotomy: the Divine includes good, light, Christianity; Satanic - evil, darkness, Judaism-Freemasonry (liberalism, constitutionalism, etc.). But such dualism turned out to be, in fact, Manichaeism: "The teaching of the Manichaeans is as follows: "from eternity there have been two equal substances... The God of light -

good and holy... the god of darkness is... this is Satan. His kingdom includes five elements - pitch darkness, thick mud (silt, mud), stormy wind, destructive fire and suffocating smoke... Christ reigning in the sun... descends to people misled through paganism and Judaism... His apostles... did not understand properly image of His teaching... Foreseeing this, Christ, the Son of eternal light, the Son of man, promised to send the Comforter (?)... the Manichaeans completely rejected the Old Testament..."⁸¹

The Manichaean "determinants" of the five elements of the "god of darkness" became for Nilus the determinants of the "worldwide Jewish conspiracy": "Something formidable elemental, like heavy lead clouds... (171)... disgusting stench... children of pride... (176)... crushing storms... (186)...in the whirlwind of all lawlessness... (213)...from the approaching furious hurricane (215)...some dark force is leading the rebel troops... (291)...the luminary of the night...the world lies in evil...he and his deeds are condemned to fire... (298) ... In the Kingdom of darkness and malice... (326) (...Is it possible to fight the spirit of darkness... (339)", etc.

No less characteristic of Nilus is the Manichaean thesis about the descent of Jesus impatibilis to the erring: "God spoke in Sarov with His people, New Testament Israel, with Russia... And through the Reverend himself, the Lord spoke His word to Russia about the same thing, about how it needs to preserve and protect that great secret in all purity and holiness..." (173). (Cf.: "For my Christian sense of duty, it will be enough if I... have not aroused in anyone's heart enmity towards the Jewish people, blinded until their time... (214).

Although the properties of "transformational analysis" of religious-mystical ideas are not the topic of this work, it should be emphasized that the basis of all mystical teachings, be it Jewish Kabbalah, Masonic mystery or Christian apocalyptic literature, is the same occult exegesis.

Book by S.A. Nilus, turned by the "zealots" into an anti-Semitic Gospel, is in fact a purely occult work that has nothing in common with religion⁸². At the same time, this is precisely why the theological Orthodox circles in Russia accept the concept of S.A. Nilus, built on Manichaean exegesis, they could not.

Researchers did not pay attention not only to the nature of the heresy of Nilus, but also to

the completely understandable dependence of his occult views on the Jewish principles of interpretation accepted in Kabbalah and characteristic of all mystics in general.

One of the pillars of European mystical thought, Jacob Boehme (1575-1624), who had a huge influence on Freemasons and Theosophists of subsequent generations, especially German, Dutch and English, according to G. Scholem, reveals "an amazing affinity with Kabbalah": "F. Etinger... tells in his autobiography how in his youth he asked the kabbalist Koppel Hecht of the ghetto in Frankfurt am Main (who died in 1729) where it was best to begin the study of Kabbalah, to which Hecht replied that the Christians there is a book that presents the Kabbalah much more clearly than the Zohar. "I asked him what he meant, and he answered: "The Book of Jacob Boehme" - and also told me about the correspondence between his metaphors and those of the Kabbalah."83

By anathematizing the "magic of Babylon" – occultism, spiritualism, necromancy, etc. (318, note 1) - Nilus, in the name of exposing the Jewish-Masonic conspiracy, "creates" a theory about the "symbolic Serpent", using an image... from Kabbalah.

The treatise - " " - ("The Mystery of the Serpent and the Judgment of Him") by Gikatila (this is the name of the Kabbalist's "metaphor" in the Leiden manuscript of Varner, 32) contains a myth about the origin of evil: "Know that the serpent from the moment of its creation represents something important and necessary for the harmony of the world while he was in his place. He was a great servant, created to bear the burden of dominion and service.

Its head rose above the heights of the earth and its tail reached to the depths of the underworld. For in all worlds it had its rightful place and formed something extremely important for the harmony of all merkavots, each where it was supposed to be. And this is the secret of the heavenly (and not earthly - S.D.) serpent, known from " ", which sets all spheres in motion and causes them to rotate from east to west and from north to south. And without him, not a single creation in the entire sublunary world would have life, there would be no sowing and no growth and no incentive for the multiplication of all creations. This serpent was originally located outside the walls of the sacred circle and was connected from the outside with the outer wall, for its body was connected to the wall from behind, while its face was turned outward. It was not proper for him to turn inward, but his place and law was to carry out the work of growth and reproduction from the outside, and this is the secret of the tree of the knowledge of good and evil. Therefore, God warned the first man not to touch the tree of the knowledge of good and evil, while good and evil were united in it, one from within, the other from without. He had to wait before separating the foreskin of the tree, which is the first fruit, from it. Adam did not expect, but ahead of time removed the fruit and thus brought the "idol into the Holy of Holies," as a result of which the power of uncleanness penetrated from the outside to the inside... Know that all the works of God, if they are all in the proper place, in that predetermined and predetermined by him the place of their creation are good, but if they rebel and leave their rightful place, then they are evil, and therefore it is said in the book of Isaiah (45: 7): "I make peace and produce evil"84.

Isaiah's aphorism turned out to be fair in relation to the mystic who blinded the Judeo-Masonic conspiracy and committed evil. In Kabbalah, the Serpent personifies the "dualism" of the knowledge of good and evil (cf. the ancient Roman pagan god two-faced Janus: one face was turned to the past, the other to the future). The ring formed by the body did not close the "sacred circle at the wall", but defined "inside" and "outside".

By transforming the Kabbalistic image of the Serpent (in all likelihood, read from Blavatsky85) into the "Symbolic Serpent" - the Jewish Sanhedrin - Nilus, in fact, created a new myth, absolutely not connected with either the Bible or Orthodoxy. His "metaphor" in its nature became an ordinary "poetic metaphor" of verbal imagination, and not of meditation.

Protocol No. 3 begins with a phrase about the close achievement of the "conspirators" of their goal: "A small space remains, and the entire path we have traveled is ready to close its cycle of the Symbolic serpent, which we portray our people as" (223). Nilus then commented on the "idea" of the Symbolic Serpent. Zion Representatives of the 33rd Degree

decided to peacefully conquer the world for Zion by the cunning of the Symbolic serpent, the head of which was supposed to be the Government of the Jews, initiated into the plans of the sages (always disguised even from its own people), and the body - the people of Judah. Penetrating into the depths of the states he encountered along the way, this Serpent undermined and devoured (overthrowing them) all state, non-Jewish forces, as they grew. He must do the same in the future... until the cycle of the path he has traversed is closed by the return of his head to Zion and until, thus, the Serpent concludes and concentrates in the sphere of his circle all of Europe, and through it the rest of the world " (281).

Such an interpretation of one of the "metaphors of Kabbalah" had no relation to Jewish philosophical thought. Nilus not only used the phrase "Symbolic serpent", but gave it a fantastic content - without any connection with the biblical story of original sin. But the whole concept based on the Manichaeism heresy was transformed into the eternal struggle of "world evil" (i.e. the Jews - Jewry - the "Elders of Zion") with the forces of good - the Russian Orthodox Church.

Notes

1 See: Zaretsky L.M. Jewish secrets. Odessa, 1873; Mordvinov V. Secrets of the Talmud and Jews in relation to the Christian world. M., 1880; Osman Bey (Major). Conquest of the world by the Jews. Warsaw, 1880; Volsky K. Jews in Russia. Their life, goals and means. St. Petersburg, 1887; Skalkovsky K. Modern Russia. Essays on our state and public life. St. Petersburg, 1889; (Anonymous) The secret of Jewry. A note from the archives of the police department. – In the book: Delevsky Yu. "Protocols of the Elders of Zion" (The story of one forgery). Berlin, 1923. pp. 137-158.

2 SEE: Anthony, Metropolitan. F.M. Dostoevsky as a preacher of the Renaissance. (North American Canadian Diocese). 1965. P. 244.

3 Gilyarov-Platonov N.P. (1834-1887), professor at the Moscow Theological Academy, publicist, publisher, historian of the Old Believers, censor, editor of *Sovremennye Izvestia* and the *Rainbow* magazine. He is the author of the formulation about the "two" poles of Jewry" (Rothschild's cosmopolitan capital and Marx's cosmopolitan union). See: *The Jewish Question in Russia*. St. Petersburg, 1906.

4 Anthony, Metropolitan. Decree. op. P. 257.

5 Litvin S. Essays on the "Kolymazhny Yard" // *Historical Bulletin*. 1897.T.69. P. 752.

6 Kugel A. Leaves from a tree. L., 1926. P. 60.

7 See: Ginzburg S. Literature of market demand // *Voskhod*. 1897. No. 10: Gessen Yu.M. Slander in the form of a dramatic work // *Sunrise*. 1899. No. 3: Same. Sons of Israel in St. Petersburg // *Future*, 1900. No. 46-47.

8 Tutkevich D.V. What are Jews? Kyiv, 1906. P. 22.

9 Rozanov V. Religion and culture. St. Petersburg, 1899. pp. 259-260.

10 Litvin S. Marriage of Rebekah. St. Petersburg, 1895. Litvin S. Sacrifice // *Historical Bulletin*. 1897. October-November. pp. 391-392.

11 Litvin S. Among the Jews // *Historical Bulletin*. 1896. No. 10-12. It's him. Among the Jews. Collection. M., 1897. All quotations are from this edition, pages are indicated in parentheses.

12 The contradictory feelings of the heroine were reflected in the following description: "While studying with Reb Boruch, I was amazed by his tirelessness, memory, and intelligence. Answering his letters from dictation was simply a pleasure: he so briefly and clearly outlined the most complicated circumstances and formulated his thoughts... He he easily grasped the essence of any matter, read between the lines and, when he needed to, especially at first, expressed his thoughts in such a way that only a person initiated into the matter could understand it, but for any outside writing they remained incomprehensible. a code that is extremely witty and, in any case, difficult to decipher" (84).

13 Schwartz-Bostunich G. (?) Modern results of research into the question of the origin of the "Protocols of the Elders of Zion" // *World Service (Welt Dienst)*.

Frankfurt, 1943, ŷ 1-2(47). ŷ. 11.

14 Snetkovsky P. St. Petersburg branch in 1896-1901. // Past. 1921. No. 16. P. 132.

15 Kugel A.R. Leaves from a tree. L., 1926. P. 60.

16 A copy of the play with a dedicatory inscription from S.K. Efron-Litvin is kept in the archives Jerusalem National Library.

17 See: Litvin S. Memoirs // Historical Bulletin. 1906. P. 252.

18 See: (Mezhetsky) Memoirs of Mitrofan Porfiryevich Mezhetzsky // Historical Bulletin. 1899. August.

19 See, for example, the reprint of O. Dymov's article from American newspapers in the magazine "Rassvet" (1926. No. 4).

20 See: Secret acts of Judaism // Double-headed eagle. 1927. No. 11. August 15.

21 Kon N. Blessing for genocide: the myth of the worldwide Jewish conspiracy and the "Protocols of the Elders of Zion." M., 1990.. See also: Kohn N. Warrant for Genocide: The Myth of the Jewish World-Conspiracy and the Protocols of the Elders of Zion. London, 1970. Corrections made to the Russian edition have been taken into account.

22 Nilus S.A. Great in small // Ray of light. 1920. Issue. 3. P. 101. In the future, everything quotations are from this edition, pages are indicated in parentheses.

23 See: Kohn N. Op. cit. P. 12. Nilus borrowed the title of his book from the Gospel of Mark (13; 29): "So when you see these things coming true, know that it is near at the door" (in the Old Church Slavonic translation: "there is near at the door").

24 See: Osman Bey. Conquest of the world by the Jews. Basel, 1873 (in German); in Russian: Odessa, 1874. Quoted. from: Warsaw, 1880. pp. 13-39. Pointing out that the goal of Jewry was to conquer the world, the author argued that the dispersion of the Jews was "voluntary" and served as a military offensive "on the entire human race": "Crowds of Jews flooded schools, poured into the areas of literature, medicine, law and journalism." Osman Bey sets out the plan for the "conquest of the world" according to D. Ratcliffe, although he points to the "Jewish council" in Krakow (and not in Prague): "From then on, hellish work began, the true work of Satan, and the press ... began to obey the false, evil instigations, becoming a slave to the interests of the Jewish people and a weapon designed to defeat everything that is conceived of opposing the financial and political conquest of the Jews." For a critical analysis of the book, see: Lerner O.M. Major Osman Bey before the court of common sense. Odessa, 1874.

25 See: Volsky K. Jews in Russia. Their life, goals and means. St. Petersburg, 1887. Explaining that the collapse of Napoleon and the Congress of Vienna allowed the Jews to "run together" for the general ruin of states (p. 5), the author quotes D. Radcliffe, who, in his opinion, "reveals to us with what persistence and tenacity the Jewish the people have been pursuing their goal since time immemorial and by all possible means - the creation of their kingdom on earth" (p. 10), and then quotes verbatim the speech of the rabbi at the Prague cemetery.

26 See: Kaluzhsky A. (AM Lavrov). Friendly advice to Jews (Censorship permission 1906. January 17. Place of publication unknown). Having a negative attitude towards the "program of Zionism" (the goals of which, according to the anti-Semite, are to incite national hatred, preach the isolation and isolation of Jews, instill intolerance towards Christianity, etc.), the author of the brochure offers "friendly advice" to Jews: as soon as possible leave Russia, because, otherwise, their widespread beating will begin. Arguing that the ultimate goal of Jewry is to take over the world, the author cites as proof the speech of Rabbi Eiger" ("Jesuit-Jewish catechism") in ... one of the Masonic lodges in Prague, where "all the tribes of Israel" gather.

27 See: Demchenko Ya. Jewish equality or Russian enslavement? With a statement of the principles of Jewish science about two truths: one - true for Jews, and the other false - for goyim, and an explanation of secret Jewish plans and programs. Kyiv, 1906. According to the author, "The Protocols of the Elders of Zion" are variations of "the Englishman John

Ratcliffe", who, having obtained them, did not have time to include the "Protocols" in his work, for he was poisoned by the Jews.

28 See: Rossov S. The Jewish Question. B.m., b.g. The author claims, like A. Kaluzhsky (Lavrov), that the "rabbi's speech" was delivered in a Masonic lodge... in a cemetery where once a century representatives of the 12 tribes of the "sons of Israel" gather: "This speech by Rabbi Eiger represents a compendium of Jewish desires and goals and means. It says it all: Israel must enslave Christians, humiliate their religion, seize their gold, occupy lands, oust them from the highest places of government and even take possession of an entire state, weakening it with all sorts of upheavals and revolutions" (p. 79). The conclusion of the book is interesting: according to S. Rossov, the Jews are doomed to disappear, because "on leaving Egypt there were one and a half million of them," and after 3,500 years there are only 11 million of them, and "no more than the Chinese - several hundred million, - but where are they?.. they became extinct, or rather, they were destroyed as a harmful element in life" (p. 106-107).

29 See: Protopopov V. In Search of the Promised Land. St. Petersburg, 1908. When analyzing the Zionist movement and its prospects, the author widely uses the book "Enemies of the Human Race" by G. Butmi de Katzman. Repeatedly citing the "Protocols of the Elders of Zion," V. Protopopov emphasized that G. Butmi, they say, even cited "a precisely dated speech of a Jewish rabbi, which coincides in its provisions with the above protocols." And then he pointed out that this speech in 1869 was delivered in Hebrew in Paris, then translated by D. Ratcliffe into English and published in his review of political events (pp. 27-29).

30 Butmi G. Accusatory speeches. Enemies of the human race. St. Petersburg, 1906. P. 94.

31 Exposing the great secret of the Freemasons (From the papers of the late O.A. Przhetslavsky). M., 1909. P. 115.

32 Pushkin A.S. Full collected, op. In 10 volumes. T. 6, P. 325.

33 See: Kon N. Decree. op.

34 See: Burtsev V.L. "The Protocols of the Elders of Zion". Proven fraud. Paris, 1938; Delevsky Yu. Stages of plagiarism // Jewish Tribune. 1921. October 7 and the "Riddle" of forgery and plagiarism (Stolypin on the "Protocols of Zion") // Jewish Tribune. 1922. December 28.

35 Compare: Shafarevich I. Russophobia // "22". 1989. No. 63. P. 102. "The concept of Moscow - Third Rome", formulated at the beginning of the 16th century by the Pskov monk Philotheus, reflected the historical situation of that time... This theory had no political aspect, did not push Russia towards any expansion or Orthodox missionary work. In the popular consciousness (for example, in folklore) it in no way reflected."

36 Millions of you. We are darkness, and darkness, and darkness.

Try to fight with us!
Yes, we are Scythians! Yes, we are Asians, -
With slanted and greedy eyes!
For you - centuries, for us - a single hour.
We are like obedient slaves,
Holding a shield between two hostile races -
Mongols and Europe!
Wed. with the famous lines of A. Bely:
Russia, Russia, Russia -
Messiah of the coming day!

37 A.S. Pushkin. Collection op. In 10 volumes. T. 6. P. 408.

38 See: Kuzmin A. Which temple are we looking for the way to? M., 1989. S. 244-245. Noting

that L.N. Gumilev determined the time of combustion of the "energy basis" at 1200 years and proposed to consider: "Slavic ethnogenesis began in the 2nd century... a new explosion occurred in the 14th century." The critic rightly pointed out that the period of ethnogenesis was "taken from the ceiling" (Cf.: Gumilev L. N. Ethnogenesis and the biosphere. Abstract of the dissertation for the degree of Doctor of Geographical Sciences, L., 1974. P. 3-8).

39 Posnov M.E. History of the Christian Church. Brussels, 1964. P. 230.

40 For the ideas of Russian messianism, the concept of "Holy Rus'" was undoubtedly associated with the legend of the Apostle Andrew the First-Called: the Dnieper flows at its mouth into the Pontic Sea; this sea is known as Russian, - along the shores it was taught, as they say, by St. Andrew, Peter's brother... Andrei taught in Sinop and arrived in Korsun..." Quoted from the text of "The Tale of Bygone Years": Izbornik.//Library of World Literature. M. , 1969. T. S. 31.

41 The image of the evangelical Saul-Paul, a former zealous persecutor of the followers of Christ and who became an equally zealous guardian of "grace" (see: Acts 9; 1-11; 13; 9; etc.), was chosen by S.A. Nilus is not accidental, despite the fact that it was Saul-Paul who became the first among the apostles to preach Christianity to the pagans. Apparently, reproaching Paul for his "secret" Judaism, Nilus, in one way or another, proceeded from the judgments of the apostle: "For I am not ashamed of the gospel of Christ, because it is the power of God for salvation to everyone who believes, to the Jew first, and then to the Greek..." (Rom. 1; 16) or "We are by nature Jews, and not sinners of the Gentiles" (Gal. 2: 15). Wed. statement by an anonymous author: "The incredible impudence of the Jews, which, however, is often supported by non-Jews, lies in their assertion that all culture came from the East: Ex Oriente lux!" (Introduction to the German translation of the book by S.A. Nilus // Ray of Light, 1920. Issue 3. P. 113).

42 See: Dudakov S. Vladimir Solovyov and Sergei Nilus. – In the book: "Russian Literature and History". Jerusalem, 1989. S. 165.

43 Compare: Orlova-Smirnova M.V. In memory of Sergei Alexandrovich and Elena Alexandrovna Nilus. – In the book: The Orthodox Way. Jordanville, New York, 1986, pp. 54-69.

44 Dudakov S. Decree. soch. S. 169. Prim. 15.

45 See: S.A. (S.I. Umanets). Mosaic (From old notebooks) // Historical newspaper. 1912. ŷ 12. S. 1032-1034. Sr.: Dudakov S. Decree. soch. S. 167. Prim. 1.

46 See: Jewish Encyclopedia. In 16 volumes. T. 14. Column. 445.

47 Quoted. by: V. Soloviev. Letters. In 2 volumes. St. Petersburg, 1907. T. 2. P. 144.

48 See: Velichko B.JI. Vladimir Solovyov. Life and creations. St. Petersburg, 1902. P. 89-90; Soloviev S.M. Life and creative evolution of Vladimir Solovyov. Brussels, 1977. pp. 238-246; Mochulsky K. Vladimir Solovyov. Life and teaching. Paris, 1951. pp. 148-150.

49 See: Dubnov S.M. Furor judophobicus in the last years of the reign of Alexander III // Jewish antiquity. Pg. 1918. pp. 32-34.

50 For a summary of V. Solovyov's lecture, see the magazine "Russian Jew". 1882. No. 9. pp. 344-345.

51 S.M. Dubnov points to Professor D.I. Ilovaisky (1832-1920) as the author of the "anonymous letter" (See: Dubnov SM. Op. op. C 34).

52 Quoted. by: Maor I. Russian philosopher Vladimir Solovyov // Panorama of Israel. 1985. No. 175. P. 11.

53 See: Stroeve V. Vladimir Solovyov and Jewry // Dawn. Paris, 1925. No. 49.

54 See: Speransky V. Vladimir Solovyov on the Jewish Question // Dawn, Paris, 1929. No. 6. P. 12.

55 See: Sliozberg G.B. Baron Ginzburg. His life and work. Paris, 1933. P. 64.

56 Quoted. by: Kaufman A.E. Friends and enemies of the Jews. In 3 volumes. St. Petersburg, 1908. T. 3. P. 57-58.

57 Quoted. from: Future. St. Petersburg, 1990. No. 46. P. 929.

58 Bostunich G. Freemasonry in its essence and manifestations. Belgrade, 1928. P. 114.

59 Soloviev V. Three conversations. New York, 1954. P. 207.

60 Ibid. pp. 230-231.

61 See: Bostunich G. Freemasonry... P. 114.

62 Zhevakhov N.D. Sergey Alexandrovich Nilus. A brief sketch of life and creativity.

(Yugoslavia), 1936. P. 23-24.

63 Vinberg F.V. Worldwide secret conspiracy. Berlin, 1922. P. 10.

64 On the police origin of the "Protocols" see: Burtsev V.L. The Protocols of the Elders of Zion is a proven forgery. Paris, 1938; Delevsky Yu. "Protocols of the Elders of Zion" (The story of one forgery). Berlin, 1923; Kohn N. Warrant for Genocide.

The Myth of the Jewish World-Conspiracy and the Protocols of the Elder of Zion. London, 1970; and others. The greatest interest in this issue, in our opinion, is the mention in the memoirs of F.P. Stepanova and S.A. Nilus of a certain woman who handed over the "Protocols" to the latter. The fact is that it was most likely a certain Justina Glinka, an adventurer and secret agent of the Tsarist secret police, who for many years carried out political investigation tasks in France. B.I. Nikolaevsky noted that her "connections with the police have been known since 1882-1883." (see: Burtsev V.L. Op. cit. P. 129). In Biarritz (France) S.A. Nilus met Yu. Glinka in the early 1890s, and in 1900 he returned with her to Russia. By the time she met the future author of the book about the "near-coming Antichrist," Yu. Glinka was already a long-term employee of the head of the Russian secret service, P.I. Rachkovsky (1853-1911), who was in charge of foreign agents during these years (1885-1902), and later, out of duty, became one of the founders of the Union of the Russian People. S.A. Nilus, in a conversation with du Jaila, mentioned that the woman intermediary received the manuscript of the "Protocols" from the hands of General Rachkovsky, who managed to obtain the "Protocols" from the "Masonic archives". Du Chaila also recalled the description of the general given to him by S.A. Nilus: "c'est le general Ratchkovsky is a good active person who did a lot in his time to take the sting out of the enemies of Christ" (See: A. Du Chaila. Memories of S.A. Nilus and the Zion Protocols // Jewish Tribune. 1922. M" 72).

65 Zhevakhov N.D. Decree. op. Note on S. 39-40. The involvement of the police department in the "forgery of the century" can be judged by the "contribution" of the head of foreign agents P.I. Rachkovsky into the "secret history" of receiving the "Protocols of the Elders of Zion". Career P.I. Rachkovsky is unusual and is directly related to the "kitchen" of making "Protocols". Having started his service in 1867 as a junior sorter in the Kyiv post office, Rachkovsky then quickly advanced in the offices of the Odessa, Kyiv, Warsaw and Kalisz governors. In 1877, he already held the post of judicial investigator for the Arkhangelsk province. Suddenly, Rachkovsky's bureaucratic career ended abruptly, and from April 1879 he suddenly found himself head of the editorial office of the newly appeared magazine "Russian Jew". But soon, on the basis of the fact that in the capital's student circles he enjoys a reputation as an "outstanding revolutionary," Rachkovsky is arrested. Having expressed a desire to cooperate with the investigation, Rachkovsky becomes a provocateur. The chief of gendarmes himself, Adjutant General A.V., became his "godfather" in this field. Drenteln. Soon the provocateur was exposed by Kletochnikov. However, thanks to high-society acquaintances from the "Sacred Squad," Rachkovsky, from the spring of 1884, began to manage the Russian foreign network of political investigation. In this post, he earned hereditary nobility and the rank of actual privy councilor (see: Career of P.I. Rachkovsky // Byloe, 1918. No. 2 (30). February). At the same time, it should be recalled that Rachkovsky's "godfather," General Drenteln, was interested in the "Jewish question" and was well acquainted with "Exposing the Great Secret of the Freemasons" (either "from the papers of O.A. Przhetslavsky" or from the manuscript of Tsiprinus himself). During the Jewish pogroms of 1881-1882. Drenteln was the governor-general of Kyiv, Podolsk and Volyn. In response to "dozens of telegrams from all the towns (their name is Legion!) from the southwestern region from the Jews" regarding the sending of troops for protection, the future chief of gendarmes wrote: "The newspapers lie a lot about these riots... Everything is nonsense or a secondary thing. The main reason - hatred of Jews" (see: Russian Biographical Dictionary (Drenteln). St. Petersburg, 1905. P. 696). Thus, the paths of the "police concoction", it seems, can be completely restored. Not without the complicity of the chief of gendarmes, Drenteln, who was well aware of the anti-Semitic and anti-Masonic literature of 1860-1880. in Russia, chief

Russian political investigation abroad, Rachkovsky handed over the manuscript of the "Protocols" to his secret agent (Yu. Glinka), and then this society lady handed this "work" to the mystic S.A. Nilus.

66 Cohn N. Decree soch S. 63.

67 Ibid. P. 61.

68 Bostunich G. Freemasonry... P. 104. "It would, of course, be stupid to accuse all Masons of something for which even all Jews cannot be blamed."

69 Rozov N.N. Synodal list of works by Hilarion, a Russian writer of the 11th century. // Slavia. 1963. Röcn. XXXII, pp. 141-175. Compare: Rozov N.N. Book of Ancient Rus'. M., 1977. P. 50-51.

70 Quoted. by: Posnov M.E. History of the Christian Church. P. 436. Approx. 324.

71 Ibid. P. 48.

72 Zhevakhov N.D. Decree. op. P. 41. Elsewhere, Nilus's biographer expressed himself even more frankly: "Strictly speaking, the negative attitude towards the book among church circles predetermined the attitude towards it on the part of everyone else" (Ibid. P. 42).

73 The history and nature of Christian heresies is outlined in the work: Ivantsov-Platonov A.M. Heresies and schisms of the first three centuries. M., 1878.

74 See: Danilevsky N.Ya. Decree. op. pp. 398-431.

75 See: Posnov M.E. Decree. op. P. 141.

76 Ibid. pp. 147-148.

77 Ibid. P. 149.

78 See: Ibid. P. 153.

79 See analysis of the legend: Bostunich G. Freemasonry... P. 241-271.

80 See: Shifrin I.Sh. To the characteristics of royal duties in Palestine in the first half of the 1st millennium BC. according to biblical tradition // Bulletin of ancient history. M., 1967. No. 1(99). P. 47.

81 Posnov M.E. Decree. op. pp. 154-155.

82 See the biographer's assessment of the "Protocols" (and indirectly, the entire book): "They were considered, at best, as a fantasy that had no basis in reality, and at worst, as a pamphlet... even now the editor of the Vozrozhdenie newspaper, Mr. Semenov says that "the writings of Mr. Nilus are mediocre and colorless"... and Mr. Bostunich in his preface... goes even further, calling them "hype" (Zhevakhov N.D. Op. cit. pp. 41-42).

83 Quoted. by: Scholem G. Main currents in Jewish mysticism. In 2 volumes. Jerusalem, 1984. Vol. 2. P. 49.

84 Ibid. P. 201.

85 יי: Bosman A. The Mysteries of the Qabalah. 1916. P. 31-32.

Chapter Five

SATANISTS of the XX century.

SPIDERS

On November 4, 1905, Doctor Dubrovin and politician Purishkevich created the "Union of the Russian People" in St. Petersburg. The government immediately assigned him a subsidy in the amount of 2,500,000 rubles. Emperor Nicholas II sported a military frock coat, on the lapel of which was the Black Hundred badge.

Naturally, in the atmosphere of a total offensive against the "Jews and Freemasons" in 1905, it was the "Protocols" that were used (both in the "edition" of G. Butmi and in the "edition"

Nilus). The apotheosis for the "zealots" was the fact that the emperor read the "Protocols", in the margins of which Nicholas II left his summary for posterity: "What depth of thought! What forethought! What precise execution of his program! As if our 1905 was directed by the hand of the Sages! It cannot There can be no doubt about their authenticity. The guiding and destructive hand of Jewry is visible everywhere."¹

True, soon after the Minister of Internal Affairs Stolypin presented the Tsar with the results of a secret investigation into the origins of the "Protocols," Nicholas II reluctantly issued a "sorrowful" resolution on the report of Shmakov and Markov on the use of the "Protocols" on a large scale: "The "Protocols" cannot be withdrawn... It is impossible to defend a pure cause with dirty methods."²

But the fact that Stolypin was able to prove the non-Jewish origin of the "Protocols" did not at all mean that they were compromised: for most anti-Semites they were documents confirming "Jewish dominance." The mystical-messianic book of S.A. Nilus, built on sophisticated reasoning with the involvement of the "holy fathers", on religious fanaticism with hope in Great Rus', Orthodoxy and autocracy, could not yet become a mechanism of real politics. To do this, it was necessary to "fictionalize" the Judeo-Masonic conspiracy in the specifics of literary plots and literary heroes. The illustrative nature of literature in relation to ideology is not an invention of socialist realism. The principle 174 scheme of "fictionalized art" (first "theory" and then its "illustration") was created long before the proclamation of the "revolutionary method" of depicting reality. Like "Russia and Europe" N.Ya. Danilevsky in "The Book of Kagal" by Ya. Brafman preceded the novels of Vs. Krestovsky, and numerous "works" of A.S. Shmakov³, M.F. Shugurov⁴, L.A. Tikhomirov⁵, A.I. Benz⁶ preceded the novels of A.F. Amfiteatrov, E.A. Shabelskaya, V.I. Rochester -Kryzhanovskaya, N.N. Breshko-Breshkovsky, I.A. Rodionov and many other writers who conveyed to the reader the modern doctrine of the "worldwide Judeo-Masonic conspiracy."

However, fiction, and not at all the theoretical articles of adherents of the "root of our troubles," made the "Protocols" a genuine document of the era: the "fiction" about the Elders of Zion, proclaimed in anti-Semitic fiction, later became "reality."

Such an uncritical approach to any "printed sheet" as real evidence of an existing fact, an unwillingness to distinguish fiction (literature) from history (reality) is a characteristic feature of ideological interpretations both for the "theorists" of socialist art and for the "theorists" of anti-Semitism.

G. Bostunich was "absolutely documentary" and "factual", using mystical-philosophical, artistic and political writings as the scientific basis of his "research": "Just as the "Protocols of the Elders of Zion" set out the entire program of militant Judaism; similarly, "The Man" by Pietro Chiari, published in 1755 in Venice, as well as "The Legend of the Grand Inquisitor" by Dostoevsky and "Monument to Caesar" by Ignatius Donelli set out the entire program of militant Jesuitism..."⁷

That is why the ideas and images of fiction equally became "facts of life", which could then be used in scientific literature about reality itself.

In 1906, V.I. Rochester-Kryzhanovskaya's novel "The Web" was published in Reval (Tallinn) with a dedication "To the memory of my dear husband and employee Sergei Valeryanovich Semenov." The writer chose the poems of A.A. Golenishchev-Kutuzov as her epigraph:

I feel like great trouble is near,
But no one hears her step,
Meanwhile, fate's hand is already on the wall
"Mani, Torch, Fares," he writes inexorably.

The novel is dedicated to the years of crisis on the eve and during the revolution in Russia, surrounded on all sides by enemies: the Germans want to dismember Russia, the Poles want to secede from the empire

or create a state within the State, Jews - the most active participants in the revolution - destroy autocracy from within. According to tradition, predicting "Landowner pogroms" for Russia, the writer expresses her most intimate thoughts in the "prophetic dreams" of her heroine: "... a dirty, ragged gang, consisting mainly of Jews, poured into the room and began to tear images from the walls, breaking and trampling them underfoot. At that moment she noticed that another gang was dragging the bloody corpse of Rostislav with a gaping wound in his chest and threw him at her feet shouting: "A dog's death! Look, your saints did not save you, but our Satan triumphs! Bow down to him, make a sacrifice on his throne and then you will be happy!" Then devilish laughter thundered from all sides!"⁹.

It is remarkable that among anti-Semites, the favorite form of assessing the creative merits of the author is the "prophetic gift": writers, narrating about the present, always foresee the future, which for some reason turns out to be "victorious for the enemies," contrary to the wishes and hopes of the author. Thus, G. Bostunich considered it necessary to note a little-known fact "from the so-called reading public (Bostunich's italics - S.D.)": "Vera Kryzhanovskaya-Rochester, awarded by France for her novels the title of "officer of the French Academy," and on the part of the Russian emigration - starvation in Reval in 1924, in her wonderful novel "The Wrath of God"... she foresaw and predicted the balkanization of Europe and, in particular, the emergence of the anecdotal Czech state controlled by the Freemasons (Masaryk, Kramar, Benes), who in the novel even gets Vienna (of course, in the novel these "also Slavs" manage to finish off this wonderful city, but now gutted by the Jews and Social Democrats)" (Bostunich's italics - S.D.)¹⁰.

Borrowing ideas from the Slavophiles, Vs. Krestovsky, Litvin, the "symbol of faith" the author makes hatred of Peter's reforms, the supporters of which are depicted as a class groveling before the West and betraying Holy Rus' - that "waiting social aphid, which is called the "intelligentsia" - faithless and rotten to marrow of bones"¹¹.

Many decades later, resurrecting chauvinism, xenophobia, hatred of the Jews (= Zionists), Ivan Shevtsov borrowed from Rochester-Kryzhanovskaya the nickname of the intelligentsia - "aphids", making it the title of one of the first Soviet anti-nihilistic novels.

Another author of "wonderful novels" was, in the opinion of the same G. Bostunich, "the wonderful Russian writer Elizaveta Aleksandrovna Shabelskaya, an intrepid champion of the national Russian cause, an ardent anti-Semite and anti-Mason, a pioneer of enlightenment, in this regard, of the musty Russian intelligentsia..."¹².

In the history of Russian anti-Semitic fiction, E.A. Shabelskaya occupies a special place. Her merit was that she tied together anti-Masonic, anti-Semitic and anti-intelligentsia tendencies into one whole. And she came up with a criminal name for her trilogy (like the trilogy of Vs. Krestovsky) - "Satanists of the 20th century."

The life of E.A. Shabelskaya is in itself a fascinating adventure novel of an adventurer, which has everything: running away from home, marriage to an unloved person, lovers from different political camps, criminal offenses, the stage of European theaters, secret service in the police, participation in the war, son-killer. It seems that her fate is "written off" from the novels of Alexandre Dumas. This is the outline of the life of the "beautiful Russian writer." However, the creative biography of E.A. Shabelskaya has not been studied at all.

The most valuable information about her life is contained in E.A.'s confessional letter. Shabelskaya to A.S. Suvorin¹³.

(According to Russian tradition, women's confessional letters were usually addressed to "writers - teachers of life." These sincere addresses were reflected in the works of Dostoevsky, Tolstoy, Leskov. The fact that Shabelskaya turned to Suvorin, whom she invited to be a "confessor," is significant in itself: by 1896 the former liberal had become a symbol of reaction and anti-Semitism.)

As is clear from the letter, Shabelskaya was born on April 18 (old style) 1855 in

village of Stupki, Bakhmut district, Ekaterinoslav province. At the age of 14 she graduated from the Kharkov Women's Gymnasium. Having learned about her connection with a certain Vidamin, the brothers, saving their sister, sent 16-year-old Shabelskaya to Paris to study singing. Having soon lost her voice, she transferred to the drama class at the conservatory, and two years later, due to the bankruptcy of her brothers, she was forced to stop classes. Not wanting to return to her homeland, Shabelskaya became an operetta actress (she also worked for Offenbach). Dissatisfied with the meager salary and under the influence of a certain Fedotov (possibly the founder of the Buf theater), she returned to Russia and began working in cafes in St. Petersburg. For some time, Shabelskaya even played on the stage of the Mikhailovsky Theater, but, apparently, she was not successful and, having left the capital's stage, moved to the provinces.

Being especially exalted and fearing another failure, Shabelskaya said in her confession that at that time she was playing on stage "with a pistol in her pocket," intending to commit suicide in case of failure.

Grandiose success came to her in Kharkov, where she performed the role of Katerina in A.N. Ostrovsky's play "The Thunderstorm", and then followed an engagement in Taganrog, Odessa, Kyiv. A constant refrain in her life at this time, judging by the letter, was lovers offering her "maintenance", but on the condition of quitting the stage. In 1882, she entered the Korsh Theater, but could not withstand the competition with Glatina-Meshcherskaya and Ryabchinskaya. After leaving Korsh, fate brought her together with the outstanding German director, theorist and innovator Ernst Possart. He advised her to go to Vienna to study at the conservatory and take lessons from Professor Stribon. In 1885-1888. Shabelskaya performed in theaters

Augsburg and Basel, and in 1888 she moved to Berlin, where her theatrical debut was a great success. Here she met the outstanding theater critic and playwright P. Lindau, who invited her to quit the theater, but she parted not with the stage, but with Lindau (according to Shabelskaya, he paid her a salary for a year, but as a result of intrigues she did not get roles could).

Finally, fate took care of the actress: this time Maximilian Garden (1861-1927) became her lover. He helped his friend begin to write in German and Russian, and soon her plays, thanks to Garden, were staged on the best stages of Berlin and Leipzig: "Beruhmter Mann" ("Bitter Fate") - 1891, "Agrippina", "Jenerlichen" - 1892 Judging by the letter, Shabelskaya was still in Germany in 1896 ("if it weren't for Garden's pity, she would have gone to Russia and gone on stage again")¹⁴. Subsequently, Shabelskaya "thanked" Garden, whose caricature appeared in her novel.

M. Garden (Vitkovsky) was a Jew who converted to Protestantism. Until 1891, he signed his articles with the pseudonym "Apostat". His views were aligned with the radicals, and the Social Democrats considered him their "mouthpiece." However, he gradually moves away from left-wing circles, becoming an unspoken promoter of the ideas of the aging Bismarck and an active critic of "international socialism," "Jewish liberals," and "Frenchmaniacs." In 1892 (during his close relationship with Shabelskaya) he organized the weekly "Die Zukunff" ("The Future"), of which he was editor until 1922.

At first, Garden's relationship with Shabelskaya was of a loving and patronizing nature. And the actress, using Garden's proximity to Bismarck and influential circles, obtained information important for Russia. Thus, 12 years before the sensational trial against Prince Eulenburg, she reported: "Of those close to (the emperor - S.D.), the first friend is Philip Eulenburg. The friendship is such that some suspect love a la Ludvig von Bayren"¹⁵. During the First World War, having first taken an annexationist position, Garden gradually came to pacifism and thereby provoked furious attacks from anti-Semites. Together with W. Rathenau (killed on June 24, 1922), he became one of the first victims of the Nazis: on July 3, 1922, two terrorists inflicted eight wounds on him with weapons made of lead and iron, but doctors saved the life of the journalist, who a few years later died from the consequences of the attack¹⁶.

The acquaintance with Garden was not in vain: Shabelskaya learned the rules well

behind-the-scenes struggle, and Apostat's Black Hundred anti-Semitism was adopted by her. Apparently, at the end of 1896, Shabelskaya returned to Russia, at least on January 1, 1897. Suvorin noted in his diary that she gave him an extract from the Frankfurter Zeitung about his novel, translated by Shabelskaya. In St. Petersburg, the actress met V.I. Kovalevsky (1844-1934), who at that time served as director of the department of trade and industry, and then, from 1900, became a friend of the Minister of Finance S.Yu. Witte. Kovalevsky came from a family of Ukrainian peasants. During his student years, he became close to the revolutionaries and was even imprisoned in the Peter and Paul Fortress for harboring Nechaev, although he later claimed that he did not know who he was harboring. According to S.Yu. Witte, the authorities never forgot Kovalevsky's past. His career began at the Ministry of State Property, where he was accepted shortly after graduating from the St. Petersburg Agricultural Institute in 1875. Witte noticed a capable worker and, wanting to get him, went to bow to Prince Meshchersky: "But Kovalevsky ... is not only a liberal, but a red one." "Witte said to me: "And the sovereign is of the same opinion, but meanwhile he has now ceased to be red, and it would be a pity not to utilize such a capable person."17 After a conversation with Alexander III, Kovalevsky became director of the department of trade and manufactures. As Deputy Minister of Finance, his career unexpectedly ended, and Shabelskaya was to blame for this. "Very lively, extremely talented and extremely efficient," Kovalevsky "brought great benefit" in his post, but, as S.Yu. Witte, "he probably would have made an absolutely outstanding career if it were not for his weakness in relation to the female sex, a weakness thanks to which unworthy women exploited him and are still exploiting him"18.

Within a few years, Shabelskaya became rich: she rode around in carriages, rented mansions, "gave festivals": "She gives away places," wrote Suvorin, "and for money contributes to enterprises. Near Sochi, she was given 25 acres of the best land (Kovalevsky helped Shabelskaya purchase a plot for 15 thousand rubles, and the enterprising swindler immediately resold the plot for 30 thousand - S.D.). and the theater "near Demidov's house": "She rented for 25 thousand, and Tompakov offered 30 thousand. The director of the house said that he would certainly give it to Shabelskaya, because he was almost in touch with six ministers. Kovalevsky is digging a hole for himself in this woman." 20.

Shabelskaya "stood at the head of the gang," famous people took part in it (for example, Princess Drutskaya-Sokolskaya). On behalf of Kovalevsky, Shabelskaya signed false bills for a huge amount of 120 thousand rubles, which were to be taken into account in St. Petersburg, Vilna, Warsaw, Riga. But the brother of the swindler (apparently, St. Petersburg chess player M.A. Shabelsky) identified her handwriting, and in November 1905 a high-profile trial took place. Kovalevsky was forced to resign, but Shabelskaya got off lightly, perhaps because she was already "in the pay" of the police department.

Since 1905, A.N. became Shabelskaya's common-law husband. Bork, associated with the "Union of the Russian People" and belonged to the extreme right camp. She began to edit the Black Hundred newspaper for workers, Freedom and Order, and write militant anti-Semitic articles, receiving "ample subsidies" from the police department. She has the Russian Banner" (other publications of the Union of the during the years of publication - unknown. - S.D.), "Brotherhood of Russian People belonged to her Freedom and Order" (1906), "Russian Worker" (1915-1916). Under various pseudonyms (A.B.; E.Sh.; Proteus) she was published in "Kolokol", "New Time". A.R. Kugel spoke about her entrepreneurial activities at the same time.

In the newspaper Kolokol, whose editor was a certain Skvortsov, Shabelskaya began publishing chapters of her anti-nihilistic novel: using episodes from her personal life, travel and acquaintances with people of different political orientations, Shabelskaya decided to talk about the "worldwide Judeo-Masonic conspiracy"23.

The plot of the novel "Satanists of the 20th century." simple The Russian actress, the scion of an "aristocratic family," while on tour in Germany, attracted the attention of the Freemasons, who considered it possible to use the beauty and talent of a young woman for their criminal purposes. However, the heroine met Professor Rudolf Grosse, who opened "her eyes" to the Freemasons. In his study "The Experience of the History of the Templars," the professor argued that the Freemasons are simply a cover for the criminal actions of Jews seeking world domination. As a result, the professor came to the conclusion that all the secret societies of the world, to one degree or another, are in connection with the "cause" of the Jews, who long ago replaced faith in God with the worship of Satan, to whom they make human sacrifices. Naturally, all revolutions in the past and present -

the result of the "evil" activities of Jewry.

The death of the professor becomes the reason for the persecution of the heroine, who has penetrated into the secrets of the "worldwide conspiracy": the Freemasons accuse her of the murder of Rudolf Grosse, thus wanting to deal with the poor actress. Only the heroine's accident and foresight prevented her death, and the intercession and help of the German emperor ultimately nullified the machinations of the Freemasons. The truth has triumphed. Released from prison, the actress received a farewell audience with the emperor and returned safely to her homeland.

Following the first storyline, Shabelskaya begins to unfold the second: the friend of the Russian actress, the Jewish Termina Rosen, falls into the net of the Judeo-Masons. Now the reader becomes more familiar with the "enemies of the human race." The author's imagination leads to the discovery of the "secret of secrets" of Jewish Freemasonry, their methods and means in achieving "cannibalistic" goals.

The central episode of the first novel was a meeting of representatives of the Supreme Jewish Council, among which appears the famous terrorist, the leader of the militant organization of the Socialist Revolutionaries G.A. Gershuni (1870-1908)²⁴, and, in violation of the Masonic charter, the wife of Pompey Wrede, the beautiful Malka. In her, the reader easily recognized the wife of Count S.Yu. Witte –

Matilda Ivanovna, nee Khotimskaya, by her first marriage Lisanevich, the daughter of a Siberian gold miner. The black-haired beauty arrived at the Council due to the fact that Count Pompeii Wrede himself could not leave St. Petersburg unnoticed. Instead of a password, Malka presents a hundred-ruble note (apparently, a hint at Witte's financial activities): from the letters on the banknote one can easily form the word "Lucifer". The leaders of the Beth Din, accepting her "credentials" from the Countess, tell her: "Countess Malka... we recognize you as a full representative of the great Jewish self-defense society, that "Bund", which should turn into an instrument for the conquest of Russia, into the army of a triumphant Israel... we We truly appreciate the brilliant work of your husband and your help in our common cause" (Part 2, 139). The "Beautiful Countess" proposes to drag Russia into the war against Japan, and her husband, Pompey Wrede, will take care of the defeat of the Russians.

At one of the previous meetings, the count himself was present: "Only one person was sharply distinguished by his non-Jewish face, although a lot of Jewish blood flowed in his veins. This was a Russian count of German origin, an influential dignitary, glorified abroad and hated in Russia. The son and grandson of purebreds Jews, Count Wrede looked like a Russian countess, who brought his grandfather a noble name, the only heir of which she was, and to his son and grandson purely Russian beauty, which made everyone forget that the Counts Wrede were only a grafted branch on the ancient family tree of K. Unfortunately, even a stable Jewish appearance changes more easily than a Jewish soul, and Count Wrede, who with such inimitable skill played the role of a Russian aristocrat and a Russian patriot, ready to "lie with his bones" for the autocracy, was in essence the same Jew as the other twenty-six delegates world freemasonry, or rather, world kagala" (part 1, 59). The description of the Jewish origin of Pompey Wrede contained a clear allusion to S.Yu. Witte²⁵.

Of course, after Dobuzhinsky and Chekhonin's caricatures of the all-powerful minister in Shabelskaya's portrait, one would recognize S.Yu. It's difficult for Witte. However, M.M. Vinaver recalled: "In a large office, we were met by a tall man, almost Peter's height, with a conspicuous long, pointed head, with colorless but confidently looking eyes, as if they did not expect anything new from visitors - calm, speaking in an authoritative tone - man of tomorrow"²⁶. For the Black Hundreds, Witte's Freemasonry was a "well-known fact." Having recorded a message from the honorary and actual chairman of the Union of Russian People that a guillotine for the Tsar was allegedly brought to St. Petersburg, almost according to Witte, one of the most knowledgeable contemporaries, General G.O. Rauch noted in his Diary: "Dubrovin claims that Witte belongs to one of the Masonic lodges in St. Petersburg, that he is entirely in the hands of Jewry... Maybe he is right"²⁷.

"S.K. Efron-Litvin, who knew Shabelskaya well, cited the words of S.O. Sharapov (his views formed the basis of the economic theory of the "Protocols of the Elders of Zion") about Witt: "I identified this gentleman a long time ago and not by rumors, but from personal long-standing communication. He grew up politically before my eyes, and I knew perfectly well where his genius comes from and where his brilliant reforms, strong will, and technical dexterity come from. But I am not yet completely convinced that Mr. Witte has neither God nor conscience. I still didn't believe that he could sell Russia as easily as drinking a glass of vodka."²⁸ Soon, according to Efron, Sharapov became convinced...

At the same time, A.R. Kugel said that after the publication of the manifesto on October 17, 1905, S.Yu. Witte invited representatives of the Jewish community to his place. Pointing to the imperial promise regarding the constitution, the minister invited the Jews... to stop the revolution. To the perplexed question of how to do this, since they, the Jews, do not participate in the revolution, the count became angry: "Don't play naivety. Write to Alliance Israelite and explain that in the future the revolution may not improve, but only worsen the situation of the Jews." Kugel, noting that this was said by one of the most outstanding people of his time, added: "What should others say?"²⁹.

But let's return to the "Satanists of the 20th century." At the head of the "worldwide kahal" is Reb Herschel Rubin, a Jew with a thin, emaciated face, a "blade-shaped nose," a toothless mouth, and a bare skull. In shabby clothes with "tsitsel", dirty and disgusting, Herschel Rubin is considered a famous tzaddik, a great Kabbalist, "the torch of Israel." Everyone bows before him: "The beautiful snow-white face of Countess Malka bent in a kiss over her emaciated, skeletal hands with bulging veins and dirty nails like claws" (Part 2.141).

The types, the plot, the image of the narrator (a woman penetrating the secret of Jewry), the ideas of the "conspiracy" - everything was borrowed by Shabelskaya from other authors: Markevich, Krestovsky, Efron. Following Rabbi Jonathan from "The Darkness of Egypt" by Vs. Krestovsky, Shabelskaya forces the chairman of the Supreme Sanhedrin D. Moor to deliver a program, some points of which are repeated almost in quotation form from "The Protocols of the Elders of Zion." So, for example, the first point of the program is the press: "With the help of our newspapers and magazines, we can attach enormous importance to every little thing that is beneficial for us, and hush up, i.e. make them forget, the most serious things for the goyim" (Part 1, 68). Compare with theses from "Protocol No. 2": "Let what we have inspired them play the most important role for them... For this purpose, we constantly, through our press, arouse blind trust in us... The triumph of free speech is embodied in the press... But the states were not able to use 182 be called this power; and it ended up in our hands..." (222-223). Or the second point of the program: "We can... engage in the enslavement of the school, without which we will not be able to corrupt the Christian peoples so much that they lose the ability to resist, their benefits and even their self-preservation. The souls of our future enemies are formed in schools. Goyim schools should be such that so that the child or youth who passed them would emerge poisoned by unbelief, debauchery and indifference to everything except crude animal sensuality" (Part 1, 72) - compare with "Protocol No. 9": "We fooled,

stupefied and corrupted the goyim youth through education in principles and theories that we knew were false, but were instilled by us..." (239).

Following the "Protocols of the Elders of Zion," Shabelskaya draws images of conspirators of "other bloods": the representative of Dashnaksutun, the Armenian Emzeli-Ogly Davidyan, the anarchist Spaniard Ferrera, the activist of the revolutionary movement, the Chinese who converted to Judaism, Li Ki-ching, the Indian Brahmin Rasikandra. The "international" of the army of conspirators was reported in "Protocol No. 9": "We have in our service people of all opinions, all doctrines: restorers of the monarchy, demagogues, socialists, communards and all sorts of utopians" (238).

However, the confrontation between the only "guardian of Orthodoxy" - the great Russian people - and everyone else (and not just the Jews) - is known not so much from Shabelskaya's novel as from the works of her predecessors - Danilevsky, Krestovsky, and the cross Litvin. And in this she was not a "pioneer".

To achieve this goal, embroidering "new patterns on the old canvas," Shabelskaya concretized the aggressive plans of the Jews and introduced slightly "draped" images of contemporaries into the novel: S.Yu. Witte, his wife, P.N. Miliukov (in the novel - Pavel Nikolaevich Sazikov), Prince Dolgoruky (in the novel - Long-legged), etc. In one of the heroes of the epic (Naskokov) one can guess the appearance of State Duma member V.D. Nabokov (father of the great writer of the 20th century). Thanks to this, what is described by E.A. Shabelskaya claimed the "truthfulness" characteristic of works of realism. Naturally, the reader, guessing the cutting-edge details of "real life," could also believe in material unknown to him. A.R. Kugel wrote: "What are, for example, all these "Books of Kagal", the works of Nilus... if not novels like "The Count of Monte Cristo" with the addition of a significant amount of malice? But they believe them; They are ready to give (and many do) almost the character of documentary authenticity to all this incredible fiction!"³⁰.

In his memoirs, V.D. Nabokov described a significant episode from the time after the February Revolution. At a meeting of the Council of Elders in the Pre-Parliament, he sat next to M.A. Vishnyak, who, seeing a group of gray-bearded elders (Natanson, Tchaikovsky, Kutler, Martov, Vinaver, Peshekhonov), according to V.D. Nabokov, whispered to him: "A real Sanhedrin." M.A. Vishniac was forced to correct: "Nabokov quoted my words as confirmation of the fact of the predominance of Jews in the Council of Elders - like the ancient Sanhedrin, which represented Jewry. Meanwhile, my remark did not refer to "Jews", but to bearded and gray-haired elders... I mention this to illustrate the point, that even such a memoirist as Nabokov, disillusioned with his past, turned out to be able to invest in events a meaning that they did not have"³¹.

(On March 22, 1922, V.D. Nabokov, overshadowing his friend P.N. Milyukov, was killed by terrorists from the "Black Hundred." One of his killers was Shabelsky-Bork, the son of a "beautiful writer.")

If for the work of Krestovsky, Litvin, Rochester-Kryzhanovskaya, Shabelskaya and other adherents of the doctrine of the "Judeo-Masonic conspiracy," literary fiction was "reality," then for many of their like-minded people, reality itself became "literature."

Thus, L. Korchmiy, the author of the preface to Shabelskaya's trilogy, published in Riga in 1934-1936, commenting on her prophecies about the death of Russia as a result of internal unrest and war, decided to support "literary fiction" with reference to "documentary": "Guess the plan of this conspiracy in all its details, as described by E.A. Shabelskaya, she possessed very accurate materials, somehow penetrated into the innermost secrets of Freemasonry and used them completely in her novel"³².

Another anti-Semite, Colonel F.V. Vinberg, in his book "The Roots of Evil," certified a "historical event": Rasputin's apartment on December 16, 1916 (on the eve of the murder. - S.D.) appeared "one of the Russian women, an ardent patriot, an old writer, who owned many of the secrets of Freemasonry, for which she suffered a lot of torment and grief in her life." She

warned the favorite that he would be punished for his services to the satanic Jewish-Masonic forces³³.

It is not difficult to identify the "Russian woman" described by Vinberg with E.A. Shabelskaya.

The most popular Soviet writer, V. Pikul, who undoubtedly read Vinberg, is the visit of the favorite of the imperial couple by the "ardent patriot" was creatively reworked:

"Between December 1 and 16, a telephone rang at Rasputin's apartment. A melodious female voice asked:

- Excuse me, is this Rasputin's apartment?
- Yevonaya. What do you need?
- Can you tell me when the funeral service for the body of the late Grigory Efimovich will take place?

Rasputin was even taken aback. Recovering from the surprise, he covered the woman's voice masterly obscenities and hung up. Who is this woman? Why did you call? The author does not know"³⁴.

The rented apocrypha worked according to the old recipe for all perjury: confessing one thing, asserting another. The author frankly admitted his ignorance of either the woman or her goals. The more convincing was his knowledge: someone warned Rasputin about the imminent punishment prepared for him. Neither Vinberg nor Pikul cared that this apocrypha was easily refuted: in the reports of police informants about all of Rasputin's visitors on the eve of his murder, Shabelskaya was not mentioned...

The first novel, "The Satanists of the 20th Century," which gave the title to the entire trilogy and was published in the newspaper "Kolokol" in 1911, was published as a separate edition in 1912, and then was forgotten. G. Bostunich, regretting the oblivion of the "thrilling novel," hastened to declare: "This novel, like the other "Red and Black", without a trace (Bostunich's italics - S.D.) bought up and destroyed by the Jews, speaks under the cover of the novel a terrible , genuine, scientific truth"³⁵.

In the years when among the highest Soviet dignitaries were Ya. Sverdlov, L. Trotsky, L. Kamenev, as well as hundreds of other, large and small officials, security officers, agitators and Jewish executioners, Jewish lives were ruined no less than those of other peoples . This, of course, is not at all considered "merit," although the authorities should remember and blame this, the innocent peasants of Ukraine, the evicted Crimean Tatars, and the Polish officers shot in the Katyn forest.

Journalists called the Nuremberg trial of the Nazis "for crimes against humanity" a "trial of history." However, it was not a trial of history, because the first criminal, "Bolshevism," did not sit in the dock next to the German generals; the extermination of the Jewish people did not begin in 1933, with the Nazis coming to power in Germany, but in 1917 in Russia³⁶ .

BETWEEN TWO WARS

After 1917, the mechanism of Russian geopolitics became the ideological confusion of cause-and-effect relationships of historical phenomena and ethical and legal norms of interstate coexistence. At the same time, the "Judeo-Masonic conspiracy against the world" was assigned the main role in this process.

The separation of the "Soviet" part from world Jewry made it impossible for the USSR to use the thesis about the "universality" of Jews. Therefore, denying the right of "Soviet Jews" to be a nation³⁷, the political leadership in the USSR until 1949 was forced to refuse to use the "Protocols", but the transformation of the "Soviet" Jew into a cosmo 185 is political ("rootless" (?), although already there were also the Jewish Autonomous Region in

USSR, and the state of Israel) was predetermined by the "internationalist" ideology of the Bolsheviks.

However, the "Protocols of the Elders of Zion," directed only against the "Jewish conquest of the world," were extremely dangerous to the Soviet regime. Having "absorbed" significant multinational masses and thereby not becoming Jewish, Georgian, or Latvian, the Bolshevik government provided irrefutable "evidence" of its actions according to the method developed by the "Elders of Zion"³⁸. Therefore, the geopolitical situation that arose as a result of the Bolshevik victory in Russia became the "nutrient broth" in which the bacilli of the "world Jewish conspiracy" were supposed to finally ripen.

Firstly, the world has become "two-colored", divided into "for" Moscow and "against" it.

Secondly, those Russians who lived in Russia, in the fraternal family of the peoples of the USSR, were forced to consider themselves "internationalists," but others - in exile - could keep the holy banner of their national sterility, blaming the events on the Jews, Latvians, and Caucasians and any other tribe.

Thirdly, in Germany, after the overthrow of the Kaiser and the creation of a federation of patchwork republics, the ideas of pan-Germanism in the battle for "living space" acquired the character of the Russian version: the fight against the "Judeo-Masons" meant a fight against the Bolsheviks³⁹.

The Jews of Russia after 1917 were declared "Soviet" (in the absence of analogies, for example, "Soviet Ukrainian" or "Soviet Udmurt") on the basis of non-national characteristics.

The Jews of Germany were recognized as a "fifth column", and the distinction between the "internal" and "external" enemy was to disappear in the eyes of the Germans. The "Jewish conspiracy against the whole world" became a "conspiracy of the whole world against Germany" (using the example of Bolshevik Russia, already "conquered" by the Jews). Proof of this was not only the geopolitical situation, but also the Russian version (and not any other) of the "Protocols of the Elders of Zion", which had already become HISTORY (after the revolution of 1917)⁴⁰.

It is worth noting that the evidence of the involvement of the police department of the Russian Empire in the genesis of the "Protocols"⁴¹ was at the same time a kind of rehabilitation of the "revolutionary" coup of the Bolsheviks. Therefore, in the geopolitical situation between the two wars, the "investigations carried out by Yu. Delevsky (1921-1923) and V. Burtsev (1938) could not have any influence on the emigrant reader. But the connection of the "Jewish conspiracy" ("Protocols") to anti-Soviet themes N. Breshko-Breshkovsky or I. Rodionov (not to mention the "theorists" - E. Brant⁴², G. Bostunich, N. Zhevakhov or V. Akhma 186 tove⁴³) made their work not only "patriotic", but also "progressive" (against the backdrop of the "friendship of peoples", cemented by the millions of victims of Bolshevik terror and Soviet policy of 1920-1940⁴⁴).

The publication of Nilus's book in 1920 in the White émigré collection "Ray of Light" became the starting point for resuscitating the work of the "Union of the Russian People." The author's text of the book "Great in Small" with its mystical-messianic interpretation of the apocalyptic war with the Antichrist was not needed; it was not about a religious prophecy of the second coming of the Savior, but about a real and completely material crusade against Jews in general and against Soviet Russia in particular. It is no coincidence that G. Bostunich, in the subtitle of his study, politically divided both objects: "Mystical truth and real truth"⁴⁵. But the "Protocols of the Elders of Zion" themselves (i.e., an anonymous text) turned into the "Jewish Catechism", becoming the fundamental document of national phobias, the "bacillus carrier" of which was the publishing house "Novi Sad" ("New Garden").

Question: Why did Yugoslavia between the two wars become the "main printing house" of anti-Semitic literature? – has not been studied enough. The economic and geographical position of the state, the "tsarism" of Belgrade, the presence of a large colony of Russian White Guard emigration - all these are important, but not the main incentives. Perhaps the study of the history of the country, fragmented into duchies and principalities, seeking either unification or federation, and its centuries-old anti-Jewish and anti-Bogomil literature with strong

nationalistic tendencies will someday allow us to give a full answer.

Be that as it may, the priority in the dissemination of anti-Semitic literature in Russian in the 20-30s belonged to Yugoslavia, as evidenced by the release of anti-Semitic collections, apologies for the "Protocols", the publication of novels and the publication of "scientific works" along with other "revelations" of fiction and journalistic

thoughts.

The "skirmisher" in fiction was N.N. Breshko-Breshkovsky (1874-1943): a professional writer, known in pre-revolutionary times for his works about athletes^{4b}, the "scandalous underbelly of social life"⁴⁷, German-Austrian espionage in Russia⁴⁸, one of the first Russians screenwriters and directors in cinema, emigrant since 1920. As L. Lyubimov, son of E.K., recalled. Breshko-Breshkovskaya ("grandmother of the Russian revolution") after 1933 "hurried to Berlin and... served in the fascist propaganda organs until he died during the bombing" in 1944⁴⁹. In 1923, the Novi Sad publishing house published a novel by N.N. Breshko-Breshkovsky "Under the Devil's Star"⁵⁰.

In the preface (or rather, instead of it) "On the fight against anti-Semitism and in general..." the author, defending himself (as is customary among "zealots"), went on the offensive: "Undoubtedly, some will call this book of mine pogrom. The majority, less zealous from this camp will denounce it as anti-Semitic... But every smart and honest Jew... will say in all conscience that not only is there nothing pogrom in it, but, on the contrary, in several places the author stigmatizes and severely stigmatizes pogroms and pogromist sentiments" (3).

Apparently, the author had in mind the following reasoning: "Eh, take two lance squadrons, to cordon off Nalevki, and an ultimatum... The Jews would be alarmed!

"And two days later," picked up Vinarsky (chief of counterintelligence – S.D.), "telegrams would appear in the Western and American press that the Polish lancers in Warsaw committed a Jewish pogrom... No, Mr. Beyzym, neither in this case, nor in others, more serious and on a wider scale, no repression! Not a single drop of blood, not a single bloody Jewish face! There is nothing that would give the Jews a reason to raise an uproar about the pogrom anti-Semitism of the Poles... Pogroms stain the army, stain people, take away innocent lives, and, in general, this is Bolshevism inside out. Let's leave the pogroms to the Petliura gangs..." (214-215).

Having announced to the reader that it is necessary to fight the "impending bloody wave" of pogroms "in the most energetic way", and most importantly - "a more difficult, complex and ... thankless task" - "to fight anti-Semitism in general", N. Breshko-Breshkovsky is the cause of "anti-Semitism in Poland, anti-Semitism, which has captured even part of the socialist circles," declares... the Jews themselves⁵¹: "The Jews themselves are to blame. The dry, murderously inexorable language of figures and facts is far from being in their favor" (3-4).

First of all, the Jews are to blame for the fact that 80-90% of them are revolutionaries, and among them "a good half of the arrested and convicted Jewish communists are rich youth." Therefore, the Poles see in revolutionary-minded Jews... agents of the Soviet of Deputies, "tirelessly working to destroy Poland", although "we have... the most democratic constitution..." and many Jews "in officer and even general ranks... serve in all ministries and literally filled justice..." (4-5). Jews, in contrast to the 200,000 Warsaw workers who marched on May 1st with "guild banners," came out with "red standards" and "hymns of Soviet power." Moreover, on the day of the arrival of Marshal Foch on May 3, the Jews "did not join the general celebration" of Polish Warsaw: "In both cases, the Jews themselves turned out to be anti-Semites" (5-6). Finally, in this subjectively understood "picture" of cause and effect, the champion of the war against anti-Semitism turns for support to the "correct Jew," who (the favorite idea of all "zealots") places the blame for the revolution in Russia on his brothers: "For ten centuries Russia was created and exalted... It grew and became stronger than that nameless Russian gray thicket, on the bones of which Petersburg was erected, with whose graves Turkestan, the Caucasus, and the steep slopes of the Balkan Mountains are dotted. We Jews are aliens who have stayed too long visiting strangers

people, we did not take any part in the construction of the gigantic Empire - so by what right did we so zealously seize on its destruction? - woe to them!... Even if among the atamans of the gang of international criminals entrenched in the Kremlin, the majority are Russians. Let be! But the brain, the brain, is Jewish... And, as a Jew, I affirm that without our "Jewish brain" Bolshevism would not have survived even two months in Russia. And so, with a Jewish brain, with German technology, encouraged by flabby, narrowly egoistic... Europe, they have already existed for six years..." (6-7).

The author agrees with the "literal" words of his young Jew: "All-Russian rebellion... Sheer vileness, cruelty, cowardice, rudeness, selfishness. But even more disgusting was the defiant, insolent behavior of the Jews who suddenly, from who knows what gateway, crawled out... Council of Workers' and Peasants' Deputies? Lord, it was all Gotsliberdan, up to and including Nakhamkes and Bronstein! Interspersed into this Gotsliberdan were: the stupid Caucasian donkey Chkheidze, the even dumber Russian fool Sokolov... and the Russian bastard Skobelev... Kerenschina with the "Gotsliberdan" could not but lead to the triumph of the Bolsheviks. It would be wild if it happened otherwise" (8-9).

Finally, Breshko-Breshkovsky offers his "recipe": "Let him be courageous to the end and... will say, looking point blank with his clear, shining eyes:

- So, gentlemen, go ahead! Hello! Let's begin! Let's fight anti-Semitism!.. How to do this? Very simple! Don't write "the interests of democracy" at every step, because everyone deciphers it differently - "the interests of Jewry"... Then stop the frantic persecution of several thousand exhausted Russian people... Then - do not dare to blasphemously trash the name that is dear and sacred to many Russians... To extinguish in the hearts of others hatred of Jewry, first in your own hearts extinguish the hatred of everything that is dear and sacred to the Russian people..." (13-14).

The preface "On the fight against anti-Semitism and in general..." seems to be the very "egg" from which not even a crocodile hatched, but the very devil under whose star Breshko-Breshkovsky's heroes live.

"enemies of Poland and Russia", which - every single one -

turn out to be Jews.

The action takes place in 1921-1922. in Warsaw. Polish nobleman Beyzym is an athlete, artist, officer, who returned to Princess Barb the jewelry stolen from her in the Cheka, who saved Gagarin and Labenskaya from starvation (he fiercely takes revenge for her on the "diplomat" Geller, a most disgusting sadist from the entourage of the no less disgusting executioner Zinoviev-Apfelbaum) , signs an agreement with Countess Sapari (naturally, connected with the security officers) for the filming of a new film, for which he writes the script and in which he will play the main role. In the name of art, Beyzym must star in an episode of combat with a bear: location shooting should take place in his family estate. The Countess informs the revenge-seeking Geller about the time of arrival of the film crew, and then - Of course, madly in love with Beyzym, she tells her lover about her betrayal. "Jews and communists" are dying, vice is punished, the main character Ignacy Beyzym leaves with his girlfriend for Italy.

As often happens with "zealot" fiction writers, the main character at the end of the "story" - without any hint of autoparody - admits: "I've had enough of this bloody boulevard" (320-321).

Of course, if Breshko-Breshkovsky had not tried to "reveal the philosophical depth of thoughts" of his characters, it would hardly be worth remembering this banal and forgotten novel.

But "Under the Devil's Star" is interesting because it demonstrates such established clichés of exposing the "Jewish" (without the Masons) conspiracy, which can now independently (without any "Jewish materials", "documentary" excerpts from letters or diaries, etc.) to be a "recipe" in the "creativity" of fighters "against anti-Semitism."

The author does not at all need the vague twists and turns of The Protocols of the Elders of Zion. Since the Jews themselves are to blame for the anti-Semitism of those around them, it is enough to talk about the vile, insidious, dirty, vicious, cowardly, unprincipled, etc. degenerates of the human race.

At the same time, the invective of the positive characters, as well as the self-exposing monologues of the negative ones, add up to a coherent, infallible, from the author's point of view, picture of the right to hate Jews on the part of Russians, Poles, even the British and French, and "corpus delicti" is one of the versions "Protocols of the Elders of Zion":

"- Overexposure..." Beyzym shrugged. "A Jew can only be a Jewish patriot, but not a Polish one. They brilliantly proved this during the days of the offensive of the Red Hordes: I didn't see them at the front, but I saw them in the rear..." (105)52.

"The Christian officers and the Jews swapped roles. Before, not so long ago, the former beat the latter, and now the latter beat the former... Young people especially admired the feat of Arthur Montebianco (a political and financial figure of Zionism Weisberg-Belogorov-Montebianco, appearing in Warsaw for "secret intrigues" against "free and democratic Poland." - S.D.) inspired her to the same exploits. A few days after his arrival in Warsaw, a group of Jewish students beat up a Polish officer one evening in their native Nalewok. the unarmed officer could not defend himself, and the youth, who had become excited, beat him up pretty badly" (111).

"...Montebianco poked a half-smoked cigarette into the ashtray with fire... -... Someone, I don't remember who exactly, said a long time ago that the two most perfect organizations in the world are – the German administrative and military apparatus and – Catholicism. He forgot the third organization, which... is not inferior to Catholicism, with which it is fighting for primacy over the world. It's us, the Jews..." (114).

Montebianco's speech is an example of the self-exposing "light mussar" of Rabbi Jonathan from the novel Vs. Krestovsky "Egyptian Darkness". The "innovation" of Breshko-Breshkovsky lies in the fact that he added to the "ancient secret" a completely modern political review (naturally, from the standpoint of Bolshevism) and... references to the program of the "Protocols of the Elders of Zion."

"Reactionary newspapers write: "The Jews, scattered throughout the world, have their own secret government." We respond in our press, and our press is eighty percent of all newspapers on the globe⁵³, we respond that this is a lie, a malicious slander of anti-Semitic pogromists. This is for the general public, but in fact between us, augurs, this is not a lie at all... We don't have an army... why? Why shed the blood of an ancient noble race when Christian armies are at our service... Although we can now say with confidence that we already have our own army, created on a forced-hired basis... The Red Army... Yes, this is our army, with our leader headed, with Trotsky... To paraphrase the words of Bismarck, we can say that the Russian people are manure for fertilizing the sowing of Jewish power, Jewish greatness... The Red Army is our cannon fodder... We do not need monarchs, we need republics... The English king, before swearing allegiance to allegiance to his people and the constitution, swears allegiance to the Masonic lodge... We need the boiling to continue, for authorities and idols to collapse, blood to flow and civil strife not to fade away. In this crazy confusion... our unity, our power over the world is forged... Where we say and write "democracy", "interests of democracy", we should read "Jewishness", "interests of Jewry". The Russian intelligentsia in this regard... served us faithfully..." (113-119).

Thus, on the one hand, Germany and Russia turned out to be victims of a "Jewish conspiracy", one of the augurs of which was the "Zionist" Montebianco, and on the other hand, faith and

The truth for the enemy of the Fatherland was the intelligentsia, which opposed autocracy, Orthodoxy, and the power of the "big brother." In fact, instead of the Freemasons, the second component of the "great secret" became the intelligentsia.

Therefore, it is not surprising that in the eyes of modern Soviet ideologists of anti-Semitism, Stalin's reprisal against the intelligentsia was a fair action. "Obviously, Jewish national feelings are one of the main forces driving the "Little People" now. So, maybe we are dealing with a purely national trend? It seems that this is not so... The "Little People"... uses a certain group or layer, which at the moment has a tendency towards spiritual self-isolation... This could be a religious group (in England - the Puritans), social (in France - the third estate), national (we have a certain current of Jewish nationalism). But, just as in France noblemen and priests played a prominent role in the revolution, so here you can find many Russians and Ukrainians among the leading publicists of the "Little People"... Apparently... Jewish influence plays an exceptionally large role: judging by how much all the literature "Small People" is imbued with the points of view of Jewish nationalism"⁵⁴.

It is not difficult to see in this reasoning of Academician Shafarevich a mathematical "substitution": once Jews and Freemasons were for the "zealots" of the 19th-20th centuries. were made up of the "Little People", then - Jews and the intelligentsia, and now - Jews and "leading publicists" ("writers"). Only the name of the "extra" component changes, while the "central core around which this layer crystallizes" remains unchanged -

Jews, Jews, "Little People".

The fate of the novel "Under the Devil's Star" was not successful. "Spirit Seer" and "Jewish Fighter" N.N. Breshko-Breshkovsky, as in his time Vs. Krestovsky made a mistake: "To those who have not participated in the construction of our Motherland for a thousand years, we must boldly, without fear of any reproaches for being undemocratic, say: "Hands off!" Poland was built and exalted for the Poles... At the cost of an ocean of shed Polish blood, at the price of Polish valor and Polish genius, we won the right to live the way we want, for ourselves and for ourselves, and not the way the parasitic aliens want it... Without at all wanting to dramatize the situation, I say with complete conviction: The Fatherland is in danger!.. The minority bloc is a Jewish-German-Bolshevik snake, warmed on the Polish chest.

I will not be surprised by the Jewish-German-Bolsheviks. They are consistent in their desire to shake our not yet strong Fatherland... But if all the Poles, without distinction of parties, united, welded together by powerful national unity - oh, then undoubtedly we and only we would be the masters of our own country... And to the bitter shame and heartache, I have to emphasize that this whole campaign was raised not only by the Jews... but also by the Poles... The fact remains a fact..." (216-218).

If for the Pole Winarski the "Judeo-German-Bolshevik conspiracy" (= "esoteric" alliance against Poland) and the "Judeo-intellectual" (= "esoteric" alliance of anti-national forces) are mortally dangerous for the "frail Fatherland", then for the Russian Gagarin "the esoteric" union of the "Judeo-German-Bolsheviks" is an obstacle to the "historical dream" of creating, together with Poland, an "all-Slavic union, which will include both Serbs and Czechs and which will result in something powerful, powerful, dictating its will to Europe": "If they damned, the Germans! Thanks to them, Russia has been turned into a wild desert. From them - from the Germans - "Bolshevism... The Germans sent all this bastard, who with their blessing and with their support, to our destruction... And now, when? The Bolsheviks rule in Berlin as they do at home, when the despicable thief - the little Jew Sobelson-Radek - directs the policy of Germany and the German government grovels before him. Now either complete idiots or equally round, corrupt scoundrels can dream of an alliance with Germany..." (229? -230).⁵⁵

Is it any wonder that a decade later – after 1933 – Breshko-Breshkovsky's novel turned out to be "outdated"? However, the Polish patriot calmly went to Berlin and began to promote the Nazis' right to the "final solution"

Jewish question, despite the fact that pan-German sentiments led to the destruction of the "beloved Fatherland", moreover, divided by the "German-Bolsheviks"...

BACKGROUND OCCULT MASTERS...

Following the theoretical "novelty" (the reprint of the book by S.A. Nilus), all sorts of "creative" reworkings of the plots of novels or "speeches" of heroes not only of long-forgotten "Jewish fighters"⁵⁶, but also of the author's contemporaries began to appear. In fact, for all fictional "new products" of the 20th century, including the "bestsellers" of Soviet literature, the similarity of schemes, description techniques, plot moves and stylistic and character characteristics was nothing more than a way of proving that the "Judeo-Masonic conspiracy" is objectively real phenomenon. But, presenting to the reader the myths and legends of anti-Semitic literature as widely known information and knowledge, the authors use a limited number of "facts," the same "logic," the same "quotes," and the same sources.

It is remarkable that a characteristic feature of all works of anti-Semitic fiction was the direct borrowing from each other of details of the "Judeo-Masonic conspiracy", colored with "stylistic innovations" and not containing any references to predecessors, and the fundamental condition for borrowing was based on a strict rule: this situation (situation, rite, tradition, etc.) - true, it has long been proven and does not require any reservations or references.

The first signs of this were the obligatory statements about creativity out of a "sense of duty" and "safety net": the authors tried to present themselves as possible victims of "Jewish revenge" for the "honesty and truthfulness" of their works.

The publisher of the "manuscript" from the "papers of the late O.A. Przhetslavsky" ("Exposure of the great secret of the Freemasons") in his preface specifically stipulated: "Then, I consider it necessary to add that if I, now divulging the secret of the Freemasons, may incur the anger of the Russian and even Western European Jewry... then I, nevertheless, to the best of my ability, fulfill my intention in the conviction that by my passivity... I would act against my conscience and would gravely sin before the Lord God and before my homeland."⁵⁷

The brave Russian officer, who was in German captivity⁵⁸ and fled abroad during the revolution, G. Schwartz-Bostunich, supported the publisher of "Revelation of the Great Secret of the Freemasons": "I know that the publication of my lectures will cause a storm of indignation... I know that from the roses that will cover my ashes, in the valley of life only thorns await me. But still I can't do otherwise... I foresee buckets of slop and slander from the Jews, who, according to the old and proven method, will try, where they can silence me and my work, and where they cannot, denounce me. a fanatic and a madman, and my book, as was the case with the books: Dahl, Diminsky, Shmakov, S. Nilus, D. Selyaninov, Lyutostansky, E. Shabelskaya, Vutmi, Kalitin, Countess Tol, Tikhomirov, architect F. Vinberg and other lovers of truth... to buy up and burn... I foresee persecution, reproach, blasphemy and abuse, but I cannot renounce my covenant..."⁵⁹.

In the second edition of the book, G. Bostunich even introduced a special subchapter "The verdict to the author of this book" in the chapter "The Secret Society of the Jews," in which he reported on the "black mark" he received: "In this verdict, I was required to immediately renounce all my beliefs and an unconditional transition to the side of the "Prince of Darkness," otherwise I was threatened with the most dire consequences..."⁶⁰.

His like-minded person E. Brant adjured: "I know that the Jews will begin to poison me, it is possible that I even put my life in danger, but I consider it my duty to let as many Christians as possible, as well as Jews, be convinced that the monstrous cult of ritual murder Jews do not have a myth, but a sad reality" ⁶¹.

It is not difficult to notice in the prefaces of such different authors the same "plot",

which will be developed into the plots of many works: remember the heroine of S. Litvin's story, governess Pesha, who, fearing the revenge of the "old Jew Borukh," handed over the accusatory letters she copied "from all over the world" to her lawyer in St. Petersburg, or poor Rudolf Grosse, the hero of E. Shabelskaya's trilogy "Satanists of the 20th century," who was killed by Jews only because he wrote a study about the Judeo-Masonic conspiracy."

Even the final words in the work of the newest accuser of the "Little People", Academician I. Shafarevich, are perceived as something familiar, secondary, stolen: "When ... the bilateral process goes wrong, the same thing happens as in nature: the environment turns into a dead desert, and with it it dies and man... This is the end towards which the "Little People" are pushing, tirelessly working to destroy everything that supports the existence of the "Big People". Therefore, the creation of weapons of spiritual protection against it is a matter of national self-preservation... But there is a more modest task... to tell the truth, finally utter the fearfully silent words. I could not die calmly without trying to do this" 62.

No less "tautological" is the image of the "original enemy" - the Jew: endowed through "predatory" epithets with a disgusting appearance (for phrenologists and psychiatrists it can be a "textbook" for detecting the symptoms of "bad diseases") and equally unseemly character traits (naturally, copied from evangelical teaching mythologies) - his image cannot but evoke in the reader feelings of disgust, contempt,

hatred.

Compare, for example, the description of the Magid in Vs. Krestovsky ("On the right hand, limping, Armer Lamdan, Rabbi Jonathan, as thin as a bent pole, hobbles... A lean, sickly yellowish face... deep eyes sparkled from under his brows, like coals... Armer Lamdan smiled smugly...")⁶³ and a description from Litvin (a frail, helpless old man, an illiterate and insignificant Jew, an ugly Methuselah, etc.)⁶⁴ with similar portraits in the works of Breshko-Breshkovsky and Rodionov.

"Indeed, in a shaved, fleshy, asymmetrical face... with a large massive chin and with a shock of reddish finely curly hair over a low, straight forehead, in a bullish neck and in a corpulent figure, well-fed beyond his years with a sizable belly, rounded under a quilted blue satin blanket... lowered the fat, bare legs..." or "Behind him appeared a fat man... A shaved, fat, rumpled woman's face... On fleshy short fingers... those flabby cheeks with red veins... he was disgusting... with his fat woman's breasts, thick short legs and saggy belly..." 65 .

"The guest... sat down in a chair in front of the table... The alien's heavy body could not fit in the wide chair and therefore he was forced to sit sideways, and his huge belly completely covered the upper parts of his legs... The remains of grayish-red hair curled around his neck in a narrow fringe... The guest was whispering loudly, and the intelligibility of his speech was greatly hindered by his large fleshy tongue... [the face] was monstrously ugly, disgusting and terribly general expression of satanic malice, boundless contempt for everything and rare ugliness: quadrangular in shape, disproportionately large... freshly shaved, purple, shiny And. Among all the listed additional appendages, a huge nose rose in the form of a thick beak, and vile, darting eyes sparkled from long, narrow slits..." 66.

However, one way or another using language material from the "store of ready-made combinations", "wonderful" Russian fiction writers, "laureates", awarded the knowledge of officers not only of the French Academy, paid the main attention (with the possible exception of one Vs. Krestovsky) to "clarification" and the "addition" of the corpus of "Jewish documents". Therefore, concentrating on rewriting the "Protocols of the Elders of Zion", in which the modal and subjunctive forms of the verbs "we need" (No. 2-3); "we should" (No. 8), "we could" (No. 9), "we need" (No. 10), etc., together with the constant future tense indicated intentions and wishes, compilers deliberately turned plans and

programs into the already carried out actions of the "conquerors".

Thus, G. Bostunich emphasized: "In view of the dispersion of the Jews... the organization... the union had to become interstate... That such a secret international government exists was foreseen... even by our seer Dostoevsky..." (81). And Montebianco, already known to us from the novel by Breshko-Breshkovsky, said: "For two millennia, we... have accumulated hatred, energy, material wealth... "The Jews, scattered all over the world, have a secret government"... An organization like ours, with extraordinary dispersal of Jewry, is unthinkable without a unifying center, from where orders and directives emanate..." (114).

He was echoed by his "identical" twin, Mr. Dikis from I. Rodionov's novel "Sons of the Devil": "... and if anyone decided to make assumptions and guesses about the existence of our secret power, then such a person should not even be dissuaded, but simply to ridicule and pour slop over with contempt and negligence... The Jewish masses... do not suspect... the existence of their own national government, which directs and commands their lives through the kahals and rabbimates... except for a very few initiates who receive governing directives..." 67

According to the Russian proverb "The hat burns in a thief," compilers have more than once told – dixi et animam levavi – about their worries and their concerns: "I also foresee accusations of incompleteness and insufficient development of the topic and therefore I answer in advance that the question of Freemasonry is too deep and complex, so that it can be comprehensively exhausted... My work does not pretend to make the work of my "predecessors redundant; on the contrary, it sends to them and calls their successors to work..." 68.

"They will accuse me," wrote E. Brant, "of being a plagiarist, because much of what I give to the reader I took from others, that in some cases I did not even bother to personally check the facts from the originals..." - but, commenting "guilt", answered only to the last "what": "The primary sources, like some chronicles, etc., have been sufficiently verified by the Jews themselves and their defenders, since there was no need to check them again... Also They will say that I have no right to speak out on the Jewish question, because I cannot read a single Hebrew letter. To this I will answer that my work is a compilation one."69

It seems that the combination of the words "plagiarism" and "compilation" largely determines the history of the creativity of anti-Semites. It is not for nothing that one of the denouncers of "drunkenness, embitterment, savagery" of the Russian people, I.A. Rodionov, the author of the book "Our Crime (Not nonsense, but reality)", which had the subtitle "From modern folk life" and went through 6 editions⁷⁰, brought both sides of the anti-Semitic "work" ad absurdum...

The novel "Sons of the Devil" (compare: "Satanists of the 20th century" by E.A. Shabelskaya and "Under the Devil's Star" by N.N. Breshko-Breshkovsky) is entirely based on the "teachings" of the Elders of Zion: one of the leaders of the conspiracy, a certain Dikis, initiates newcomer Lipman into the history and secrets of the organization. Retelling what he read in the books of G. Butmi, S. Nilus, G. Bostunich, the author embellishes the "teaching" with small details of the biblical and evangelical sense, proving that the Jews, since the creation of the Talmud, "turned away" from the God of their forefathers: "So... having become fully convinced Jehovah's failure, our Pharisees calculated that there was not the slightest benefit for Israel to go with God and only then they made an extraordinary decision... This is how Israel became a hater of God and a God-fighter..." 71. The devil became an ally of the apostates, and the Jews from God's chosen people turned into "sons of Satan."

The novel "Sons of the Devil" summed up the ideological development of the "Protocols". Everything has finally fallen into place: there is no longer any need to hope that the "previously blinded Jews" will see the light, that sooner or later they will accept Christianity (S.A. Nilus), it has become possible to talk not about sects or Freemasons, who submitted to the "secret government", keeping its people in the dark about the goals and means of struggle (G. Bostunich), or fight Breshko-Breshkovsky). The "world-wide" investigation has come to an end, all that remains is to read out the verdict and carry it out.

with "the anti-Semitism of the Jews themselves" (N.

Book by I.A. Rodionova went on sale at the beginning of 1933, although the author indicated that the conversation between Dikis and Lipman took place in 1923. The ten-year "brainwashing" ended in success: in the once "Jewish-Masonic" Germany, those for whom the physical extermination of Jews became a program came to power, and plans for the conquest of the world according to the "Protocols of the Elders of Zion" 72 are a guide to action. Faith in the correctness of the "Elders of Zion" and in the genius of their program demanded only one thing: the subject of the "Protocols" ("evil Jewry") must be destroyed, and for "their" object ("fairy tale") - world domination - to be made a reality.

Notes

1 Kohn N. Warrant for genocide: The Myth of the Jewish World-Conspiracy and the Protocols of the Elder of Zion. London, 1970. P. 42-54.

2 Ibid P. 53.

3 See: Shmakov A.S. International secret government. M., 1912. A.S. Shmakov (1852-1916) was a pogromist and a Judeophile by conviction; he devoted his entire life to the fight against Jewry, not because of careerist motives, but out of faith in the correctness of his views. After graduating from the Faculty of Law of Novorossiysk University, he worked for five years as a forensic investigator in Kherson. Then he entered the bar, moved to Moscow and became an assistant to one of the most famous and liberal lawyers - F.N. Gobber. Having left his patron, he moved to the camp of pogromists and guards. He defended the Black Hundreds in Starodub, Chisinau, Gomel, Kyiv. Acted as a civil plaintiff (together with G.G. Zamyslovsky) in the Beilis case. He was invariably nominated as a candidate for member of the State Duma from Moscow, but just as invariably did not get elected. Being the author of the book "Court Orators in France" (M., 1887), which was highly praised in scientific circles, Shmakov, in the name of his idee fixe, abandoned scientific activity and published "Jewish Speeches" (M., 1897), "Minsk Process" (M., 1899), "The Gomel Case" (M., 1905), "Freedom and the Ezrei" (M., 1906), "The Case of the Pogrom of Jews in Vyazma on October 19/20, 1905" (M., 1907), "Pogrom of the Jews in Kyiv" (M., 1906), "The Case of the United Bank" (M., 1909), "The Jewish Question on the Stage of World History" (M., 1912).

4 See: Shugurov M.F. History of Jews in Russia // Russian Archive. 18951 No. 1-5. M.F. Shugurov (1829-1891) was born into a noble family. He spent his childhood in Bendery and Khotin. Having been orphaned early, he moved to Chisinau and entered the Chisinau gymnasium, from which he graduated with a gold medal. He entered the Faculty of History and Philology of Moscow University and received a diploma along with a candidate's degree. Then he taught Russian literature at the Chisinau gymnasium for 6 years. Knew English, French, Italian and German. With the help of the philo-Semite, the great Russian surgeon N.I. Pirogov, who was at that time a trustee of the Odessa educational district, Shugurov, in 1858, began teaching literature at the second Odessa men's gymnasium, as well as history at the Odessa Institute of Noble Maidens. In 1868 he took the position of inspector of this institute. For 30 years, Shugurov published articles on historical topics in the Russian Archive, including on the Jewish question (for example, "Report on the Jews to Emperor Alexander Pavlovich"). In 1873, a denunciation was filed against Shugurov, accusing him of nihilism. Instead of going to the University of Warsaw, where he was offered a place in the department of Russian history, he resigned, but a year later he was appointed director of the newly organized Feodosia Teachers' Institute. In 1879 he finally resigned and settled in Odessa, and then went abroad and from 1890 until his death lived in Switzerland.

5 See: Tikhomirov L.A. Towards the reform of a renewed Russia (Articles 1909-1911). M., 1912.

6 See: Benz A.I. Masons. M., 1906.

7 Bostunich G. Masons in their essence and manifestations. Belgrade, 1928. P. 68.

8 See: Rochester-Kryzhanovskaya V.I. Web. Revel, 1906.

9 Ibid. P. 417.

10 Bostunich G. Masons... P. 143.

11 Rochester-Kryzhanovskaya V.I. Decree. op. P. 451.

12 Bostunich G. Masons... P. 89.

13 See: Suvorin A.S. Diary. M.-Pg., 1923.

14 Ibid. pp. 82-96.

15 Ibid.

16 Quoted. by: Gumbel E. Conspirators. L., 1925. S. 42-45.

17 See: Meshchersky V.P. My memories. At 3 o'clock. St. Petersburg, 1912. P. 390.

18 See: Witte S.Yu. Memories. In 3 volumes. M., 1960. T. 2. P. 78.

19 Suvorin A.S. Decree. Op. S, 233.

20 Ibid. P. 298.

21 See: Union of the Russian People. Based on materials from the Extraordinary Investigative Commission Provisional Government of 1917 Compiled by A. Chernovsky. M.-L., 1929. P. 441.

22 See: Kugel AP Leaves from a tree. L., 1926. P. 47.

23 To the trilogy E.A. Shabelskaya includes the following novels: Satanists of the 20th century. Riga, 1934 (part 1); Fifteen years later. Riga, 1934 (Part 2); The Mystery of Martinique. Riga, 1936 (part 3). We quote from this edition of the trilogy, parts and pages are indicated in parentheses.

24 Introduction of historical figures as heroes of fiction - a well-known phenomenon. This is especially true for revealing fiction. See, for example, the novel by A. Dumas "Notes of a Doctor (Joseph Balsamo)": among the leaders of Freemasonry in Dumas's "pictures" there are the Swedish philosopher Z. Swedenberg (1688-1772), Admiral P. Jones and others.

25 On the "Russian side" of his mother (Princess Dolgorukaya, the daughter of Peter's vice-chancellor Baron Shafirov), Witte could be considered a Jew, as well as on his father's side: his grandmother bore the surname Kramer. Probable sources of information about S.Yu. Witte for Shabelskaya Could have been Kovalevsky and I.F. Manasevich-Manuylov (1869-1918) is one of the main characters in the novel "At the Last Line" by Soviet writer V. Pikul. I.F. Manuilov is a court advisor, an official of the police department, a journalist and a swindler. As a theater critic, he wrote under the pseudonym "Mask" and was well acquainted with E.A. Shabelskaya (possibly also through her service in the police department). Together with M.V. Golovinsky (an employee of the Le Figaro newspaper in Paris and a Russian secret agent) participated in the compilation of the "Protocols of the Elders of Zion" under the leadership of P.I. Rachkovsky, I.F. Manasevich-Manuylov (his mother's last name is Khotimskaya) was the nephew of Witte's wife. At one time he worked in the Prime Minister's Office and negotiated with Gapon. Manuilov also knew about A.S. Witte's telegram. Suvorin "The blood of the Russian archpatriot General Fadeev flows in my veins" (Quoted by Kaufman A.E. Traits from the life of Count S.Yu. Witte // Historical Bulletin. 1915. April. P. 227).

26 Vinaver M.M. Conversations with Count S.Yu. Witte // New sunrise. 1915. Stlb. 6.

27 Rauch G.O. Diary // Red Archive. 1926. Issue. 19. P. 90.

28 Efron S.K. Memories of S.F. Sharapova // Historical Bulletin. 1916. T. 143. P. 519.

29 Kugel A.R. Decree. op. P. 56.

30 Ibid. P. 56.

31 Vishnyak M. Tribute to the past. New York, 1954. P. 333.

32 Korchmii L. Note p. 65. - Book B: Shabelskaya E.A. Satanist XX century. Riga, 1934.

33 Vinberg F.V. Roots of evil. Munich, 1921. pp. 304-307.

34 Pikul V. At the last line. Chronicle novel // Our contemporary. 1979. No. 9-12; No. 9. P. 100.

35 Bostunich G. Masons... P. 89.

36 C.: Abramowicz L., Feinerman E. The Jews of Defi. Paris, 1980. P. 66-74.

37 C.: Rosenblum SA Being Jewish in the USSR Paris, 1982. P. 149-154.

38 ȳȳ.: Weinryb B.D. Antisemitism in Soviet Russia. – In: The Jews in Soviet Russia since 1917. London, 1970. P. 288-290.

39 See.: Laqueur W. Russia and Germany: A Century of Conflict. Boston, 1965.

40 ȳȳ.: Kohn N. Op. cit. P. 42-5

42 See: Brant E. Ritual murder among the Jews. In 3 volumes. Belgrade, 1929.

43 Akhmatov V. Jews and the future of the world. Belgrade, 1927.

44 Sm.: Rosenblum SA Op. city pp. 43-46.

45 Bostunich G. Freemasonry and the Russian Revolution. The mystical truth and the real truth. (Yugoslavia), 1922.

46 See, for example: Breshko-Breshkovsky N.N. In the world of athletes. St. Petersburg, 1908; Chukhonsky god. Kyiv, 1910.

47 See, for example: Breshko-Breshkovsky N.N. Notes from a model. St. Petersburg, 1909; IN the darkness of life. Pg.-M., 1914.

48 See, for example, Breshko-Breshkovsky N.N. Reptiles from the rear. Pg., 1914; It's him. In the networks of betrayal. Pg., 1916.

49 Lyubimov L. In a foreign land. M., 1963. P. 335.

50 Breshko-Breshkovsky N.N. Under the devil's star. (Yugoslavia), 1923. All quotes from The novels are based on this edition, pages are indicated in parentheses.

51 The conclusion – “the Jews themselves are always to blame” – is as traditional in anti-Semitism as the accusations of Jews for hating Christians. Let us recall that V.M. Istrin, believing that the “Explanatory Paley on the Jews” was a reaction to some messianic aspirations that arose with the sermons of Yehuda Hasid, blamed the anti-Judaism of the 13th century monument. also on Jews. (See: Istrin V.M. Essay on the history of ancient Russian literature of the pre-Moscow period. Pg., 1923. P. 214).

52 Wed. remark about the cowardice of the Jews in 1812 by O.A. Przeclawski (See: Przeclawski J. Death and rebirth. Vilnius, 1844. P. 73-74.

53 Compare: Ivanov Yu. Be careful: Zionism! M., 1971; Bolshakov V. Zionism in the service of anti-communism. M., 1972; Ideology and practice of international Zionism. M., 1978; Semenyuk V. Nationalist madness. Minsk, 1981; etc. The figure “80%” is present in all these books exposing the “reactionary essence” of Zionism.

54 Shafarevich I. Russophobia // “22”. Jerusalem, 1989. No. 63. P. 132-133.

55 Cf.: “Shortsighted, having learned nothing, thinking of stopping the wheel of history, they dream of, after the restoration of Russia, driving Poland into the borders of the ten Privilysansky provinces, the former General Government (the Nazis borrowed from the Russian authorities the name “General Government” for the destroyed Poland. – S.D.). Nonsense, absurdity!.. Poland, which has proven its viability, is a fact! An unshakable fact, forever” (p. 229). The maxim of the “Russian prince” in the “Polish novel” by Breshko-Breshkovsky is contrasted with the “originally Russian” (Slavophile, great power, imperial-chauvinist) maxim: “The Poles demand Belarus, Volyn, Podolia, Galich, even Kyiv and Smolensk... All these crowns of the Stefans, Jagiellonians, V 1923 Mr. Paleologians... These historical dead... If they decide to wander around and... confuse... claiming their vanished rights to what has already passed into the possession of the living, then in order to calm them down, there is nothing left to do but, according to the Slavic custom, beat them aspen stake... Aspen stake - these are all the rights that can be recognized for the crowns of the Paleologians, Jagiellons and St. Stephens...” (Danilevsky N.Ya. Russia and Europe. St. Petersburg, 1895. P. 402-403).

56 See: Brant E. Decree. op. Book 2. P. 6. “As the reader will notice, in this book I replaced the incorrect terms “anti-Semitism” and “anti-Semite” with the terms “Jewish fighting”, “Jewish fighting”... It would be desirable for the reader to learn and put into practice the terms...”

57 Przhetslavsky A.O. Preface. – In the book: Exposing the Great Secret Freemasons. M., 1909. P. 9.

58 Schwartz G. From enemy captivity. The story of the ordeal of a Russian writer in German captivity. St. Petersburg, 1915.

59 Bostunich G. Freemasonry and the Russian Revolution. (Yugoslavia), 1922. pp. 6-7.

60 Bostunich G. Freemasonry in its essence and manifestations. Belgrade, 1928. P. 78.

61 Brant E. Decree. op. Book 1. P. 13.

62 Shafarevich I. Decree. op. P. 149.

63 Krestovsky Sun. Egyptian darkness. St. Petersburg, 1889. S. 21, 31, 37.

64 Litvin S.K. Among the Jews. M., 1897. S. 33, 81-85.

65 Breshko-Breshkovsky N.N. Under the devil's star... S. 45, 47, 192, 200.

66 Rodionov I A. Sons of the Devil. Belgrade, 1932. pp. 4-6.

67 Ibid. P. 46.

68 Bostunich G. Freemasonry and the Russian Revolution. pp. 6-7.

69 Brant E. Decree. op. P. 13.

70 Rodionov I A. Our crime (Not nonsense, but reality). From modern folk life. St. Petersburg, 1909. The author (? – 1943) is a military foreman, scandalously associated with Rasputin and Hermogenes (see: Gorky and Russian journalism of the early 20th century. Unpublished correspondence. (Literary Heritage). M., 1988. T. 95. P. 983). During the civil war in Novocheerkassk he published the "Protocols of the Elders of Zion". See: Bostunich G. The Truth about the Zion Protocols. Wed: Mitrovica (Yugoslavia), 1921. P. 16.

71 Rodionov I. A. Sons of the Devil. P. 32.

72 Wed. the following paragraphs of the "protocols" with NSDAP documents: "Politics has nothing to do with morality... Our law is in force" (218), "our laws will be short, clear, unshakable, without any interpretation... The main line that will be drawn in them - this is obedience to superiors, taken to a grandiose degree" (258), "Death is an inevitable end for everyone. It is better to bring this end closer to those who interfere with our work" (258), "We are obliged to sacrifice individuals without hesitation... for in the exemplary sense. there is a great educational task in punishing evil" (261), "Under our program, a third of our subjects will watch the rest" (265), "True power is not compromised by any right, even Divine" (278).

Pages listed by: Nilus S.A. Great in small // Ray of light. Berlin. 1920. Issue. 3.

Chapter Six

THE SOVIET VARIANT OF ANTI-SEMITISM

CPR

The victory of the anti-Hitler coalition in the Second World War and the repetition of the experience of 1812 by Soviet troops ("freedom brought at the bayonet" and acquaintance with European life) could not but revive a whole complex of imperial ideology (J.V. Stalin's famous toast to the "great Russian people" in "Pravda" of May 25, 1945) in the conditions of "internationalism" - the discovery of the next "worldwide enemy" of Soviet Pan-Slavism, which ended with a campaign against "cosmopolitans" and the "Doctors' Plot" of 1948-1953. This process ended with the replacement of the dictatorship of one by the "collegial" rule of many (1953-1959), a short-term "thaw" (1959-1964) and a long-term "stagnation" (1964-1979) –

all this historically naturally contributed to the revival of the "golem" in the homeland of the "Protocols of the Elders of Zion."

In this sense, the creation of the state of Israel and its opposition to pan-Arabism was traced by the newest anti-Semites – anti-Zionists – as a opposition of "world Jewry" to the impoverished totalitarian camp of socialism.

On the history of Freemasonry (almost unknown to wide circles of readers in Soviet

The Union was neither theoretical nor historical-documentary) but only a few articles were published (and even in the atheist magazine "Science and Religion"), which popularly talked about the Masonic lodges of the late 18th – early 19th centuries. The Soviet reader even became acquainted with the legend of Adoniram, illustrated by many engravings with Masonic attributes, signs and even a caricature of the initiation rite².

There was even an attempt to "reconsider" the reprisal of Philip IV the Fair against the Templars. Following the ideas of S.G. Lozinsky³, A.P. Lewandowski, having doubted the correctness of the judicial investigation using torture, intimidation and slander, nevertheless justified the French ruler "historically": "Another circumstance indirectly testifies in favor of the "Iron King." Four hundred years after the events described, the name of the "Knights of the Temple" will accept one of the most reactionary varieties of Freemasonry (by the way, has survived to this day), which, having established itself in the United States, will link its fate with international Zionism. However, the history of neo-Templarism is a story for another essay⁴.

A widespread campaign against Israel and the Zionist lobby in US government institutions, with the full and unconditional support of Muslim pan-Arabism, which is related in its ideas to pan-Slavism, made it possible to revive the topic.

N.N. was the first to "throw the stone." Yakovlev⁵, followed by V. Pikul, whose story "A Quiet Shot" was published under the pseudonym Egor Ivanov⁶. Emigrant-chauvinist publications about the "Judeo-Masonic conspiracy" became the basis for them to revise the official Marxist interpretation of the driving forces of the revolution. The Masons, as the "reformers" claimed, disorganized the rear, killed Rasputin, and forced Nicholas II to abdicate (apparently, only for censorship reasons it was impossible to declare the Masonic inspiration of the strike movement). N. Yakovlev even quoted bad poems found in the Empress's blotter on the death of Rasputin (who drooped with his "graying head" from the "weapon of the invisible Freemason") and prompted the reader to conclude: the "troubles" of the Fatherland (past and present) were brought about by "malicious agents" of the Russian "world enemy" ".

But the stone was followed by an avalanche in the form of a "chronicle novel" by V. Pikul "At the Last Line"⁷, a series of biographies in "The Lives of Remarkable People" - Derzhavin⁸, Bazhenov⁹, Tatishchev¹⁰⁻¹¹.

Half a century of changes, the formation of the socialist camp in Europe and the Cold War, the confrontation between NATO and the Warsaw Pact led to a geopolitical reorientation. The former conflict "Russia and Europe" has transformed into a modern one -

"Russia and America". Freemasonry, which was a "revolutionary force," has now become a "reactionary force," and the "Jewish" conspiracy has become a Zionist one. In the end, a modernized concept was proposed according to the recipe... 1906: "In vain in his note," wrote G. Butmi, "the translator (apparently, the name of the translator of the "Protocols of the Elders of Zion" was known in the narrow circles of the Black Hundreds. - S.D .) asks not to mix the teachings of the Elders of Zion of Freemasonry with representatives of the Zionist movement, i.e. Zionism, founded by Dr. Herzl in 1896. It was in Russia that the Zionist Freemasons in their activities ... found a natural ally in Judaism"¹².

The former "Judeo-Masons" of the White Guard press (Trotsky, Zinoviev, Kamenev, etc.) and the "cosmopolitans" of the Soviet press (Mikhoels, Markish, Bergelson, etc.) turned out to be agents of a single "international Zionist conspiracy." The revision of terminology led to... a repetition of the "spells" of former exposers of the "enemies of Christ." Thus, S. Losev and V. Petrusenko explained to the readers of Ogonyok that Sirhan, the murderer of Robert Kennedy, is a member of the Masonic lodge of Theosophists and Rosicrucians, and in the note they indicated: The Rosicrucian Order dates back to the 12th century. in Germany. The Anglo-Saxon branch of the Order of the "red rose in the center of the cross" merged with Freemasonry."¹³ V.A. Pigalev declared "" ("Sons of the Covenant") the most influential lodge in modern Freemasonry. Consequently, Freemasonry is "predominantly guided by international Zionism" - and, although Freemasons donate

part of their compromised organizations (the author of Bazhenov's biography quoted Colonel I. Dibich's denunciation of 1814 almost verbatim) - "in fact, they do not disappear, but their tactics simply change." Soviet soldiers need to remember, Pigalev pointed out, that the Polish "Solidarity" is the brainchild of Zionism, which staged a Zionist putsch in Poland in 1968¹⁴.

The largest Soviet "specialist" in the "international Zionist conspiracy" E.S. Evseev confidentially informed the readers of "Soviet Culture" about his amazing discovery: "At one time, at a crowded bookstore in Cairo (almost like in Paris on the banks of the Seine. - S.D.) I managed to acquire a rare Brussels edition of the so-called "Geneva Dialogues" In the 60-70s of the last century, this book caused a lot of noise and was widely known in France. The author of the book was the French lawyer Maurice Joly, who was directly related to French Freemasonry, prone to spiritualism and mysticism, built his work in the form of dialogues between shadows of Machiavelli and Montesquieu. He outlined in them the most pressing issues of the political life of France during the time of Napoleon III. Many of the thoughts presented in the book seemed familiar to me, especially in the part that concerned discussions about the state, the form of government and political principles. Zionist "prophet" Herzl "The Jewish State". I compared the texts of these two publications... and then curious things became clear: the "prophet" Herzl simply rewrote the work of the Frenchman Joly"¹⁵.

As you know, M. Joly published his pamphlet twice - in Brussels and in Geneva. In 1921, a Times correspondent discovered a copy of the Geneva edition of the Dialogues in Constantinople. When comparing the Geneva edition of Joly's pamphlet with the "Protocols of the Elders of Zion" published by S.A. Nilus and the plagiarism was just established.

In 1927, Hitler's future minister A. Rosenberg published the work "Congress of World Conspirators in Basel." Wanting to prove that the Protocols are a genuine "Jewish document," Rosenberg pointed to the use of Maurice Joly's dialogues by "the founder of Zionism, Theodor Herzl," citing the Brussels edition of the Frenchman. (It goes without saying that these quotes from Joly were not found in Herzl's literary heritage.) Editing the Nazi leaflet "Welt "Dienst", published in the languages of German-occupied Europe, G. Bostunich, who by that time had become an SS Ober-Sturmführer, in the article "Modern results of the study of the question of the origin of the "Protocols of the Elders of Zion" referred to the "comparative analysis" of A. Rosenberg, carried out according to the Brussels edition of the pamphlet by M. Joly¹⁶.

Thus, it can be argued that E. Evseev, who found "curious things," really revealed to the Soviet reader... either an article by an SS Chief Sturmführer or an article by a Reich Minister.

If E. Evseev, without waiting for perestroika, with its pluralism and revelations of home-grown fascists from "Memory," was forced to invent a myth about the Cairo "collapse" and the acquisition of the Brussels edition of "Geneva Dialogues" by M. Joly, then the ideologist of anti-Zionism in the USSR L Korneev simplified everything: he quoted Cremieux's forged letter about the "world Jewish conspiracy" from Selyaninov and Dikiy and was not going to tell the "unprepared reader" the source of his knowledge. In his opinion, the publication of the fake was a completely self-sufficient fact: "Jewish teaching must fill the whole world. The network spread by Israel over the globe will expand every day, and the majestic prophecies of our sacred books will finally come to fruition. Our power is enormous. - let's learn to apply it to business"¹⁷⁻¹⁸.

The resuscitation of anti-Masonic and anti-Semitic (in Soviet terminology, anti-Zionist and anti-Jewish) ideas in the "shameful twenty years" (1964-1984) was the most important historical basis for the emergence of Russian fascism of the Nazi model¹⁹. The inspired offensive of patriots and fighters against "secret conspiracies" went on a broad front, capturing even the union republics²⁰. But priority, of course, remained with the "big brother", and its avant-garde in the last decade (1979-1989)

The fiction writer V. Pikul and the publicist academician I. Shafarevich are considered right. In this combination of the names of a superficial, but well-versed "quick plot" master of the adventure novel, warmed up by the authorities, and a professional mathematician with a dissident past and amateurish ambitions, it seems that one can see the myth of the "worldwide Jewish conspiracy", brought to perfection, the entropy of which determined sterility and the meaninglessness of "revelations" based on "Orthodox" "international" chauvinism and "monarchical" pluralism.

atheism,

CHRONIC TOTALITARISM

The work of V.S. Pikul (1928-1990) is a version of the writings of N.N. Breshko-Breshkovsky, with the only difference that the graduate of the Soviet fleet was a militant atheist, and therefore the openly chauvinistic and anti-Semitic nature of his views was complemented by an anti-religious element. What is remarkable here is the traditional one from the times of N. Danilevsky and Vs. Krestovsky, a number of military historical works by V. Pikul. The author's dominant anti-German theme - a consequence of Pikul's personal participation in the Second World War - allowed him to "reconsider" the pro-German positions of emigrant anti-Semites: "Bayazet" (1961) - about the Anglo-Franco-German conspiracy against Russia in the war of 1877-1878. in the Balkans, "With a Pen and a Sword" (1970) - a novel directed against Frederick the Great, "Word and Deed" (1974-1975) - about the "Judeo-German" dominance during the time of Anna Ioannovna, "The Battle of the Iron Chancellors" (1977) - against Bismarck, the creator of the Prussian-German military machine. Two novels were a creative preparation for the "satanic theme" of Jewish participation in Russian history. First, Pikul published the novel "From the Dead End" (1968), which told about the revolutionary events in Murmansk, and then "Moonzund" (1973) appeared, which told about the First World War in the Baltic states.

Finally, in 1979, V. Pikul became a "superstar" among the "patriots": the novel "At the Last Line" appeared in the magazine "Our Contemporary", which immediately became an anti-Zionist bestseller.

Brought up in the indestructible Soviet-Stalinist dogma, the writer decided to equip the reader with "a reliable methodology in research and knowledge" following V.I. Lenin, basing the novel on "authentic materials" and checking dubious collisions based on "the latest works of Soviet historians" (4, 19).

Reliability in "research and knowledge" was colored in the ideological tones of "Bolshevism": "decay," "court camarilla," "rotteness," "the vileness of the tsar's gang," "the atrocities of these pogromists." Do not think that the word "pogromists" refers to those who organized pogroms against Jews. No, this word is used in the exact opposite sense: Pikul refers to "pogromists" as Jews and traitors who orchestrated "Rasputinism," war and... revolution.

Having preserved the "names in historical accuracy" and confirmed that there are no fictitious "heroes and events in the work," V. Pikul also means not so much the scientific aspect by "authentic materials" and by "verification" of sources and facts based on "the latest works of Soviet historians", as much as a subjective selection of those materials and those "checks" that were necessary for the author of the chronicle for a predetermined goal. Her mention is made through the image of Blok: "The capital's young ladies would hardly now recognize their idol in this soldier. No, it was no longer poems about the Beautiful Lady that he was planning at the crossroads of the winds... Now in him - a mature man - a book was being born about the last days of the tsarist empire.

Yes, we are Scythians, yes, we are Asians

With slanted and greedy eyes...

...And on the corner... the newsboys were loudly selling popular popular prints -

the last masterpiece of underground literature..." (4.22).

The history of "Rasputinism" is presented in the dualism of named "reactionary" events and characters ("God's anointed," ministers, murders, bribery, betrayal, debauchery, etc.) and unnamed "revolutionary" ones: "Probably, the author can be reproached, that, while describing the work of the tsarist Ministry of Internal Affairs and the Police Department, he did not reflect in the novel their brutal struggle against the revolutionary movement... This is true. The author does not object, but he wrote about the negative side of the revolutionary era... The author deliberately did not want to fit two under one title. different-sized themes - the process of growing revolution and the process of strengthening Rasputinism..." (7, 126-127), At the same time, the dualism of "black (told) and white (untold)" is just a "burqa" hiding another antinomy: Russian (normal) - anti-Russian (abnormal). "God's anointed" had already degraded to such an extent that Rasputin's abnormal presence... was regarded as normal... The author probably does not quite understand the reasons for Rasputin's rise also because he is trying to reason sensibly. To understand these reasons, obviously, one must be abnormal" (7, 127).

One inevitably recalls the "Protocols of the Elders of Zion": in them the "conspirators" (i.e., the Jews) considered themselves normal, and the "goyim" as abnormal, for whom "they created an insane... literature... (254)... could lead to such insane blindness... " (257). As S.A. wrote Nilus, it's scary "to look at modern people, entangled in contradictions, at the madness that has gripped them... the internal state of disorganization..." (290).

Naturally, "black" (the decay of autocracy, court camarilla, corruption of officials, irresponsibility of politicians, etc., on the one hand, and occultism and charlatanism, debauchery, love of money, verbiage, etc., on the other) required opposition "white." But when refusing to depict the "progressive forces" of the revolution, the writer, trying to "reason sensibly," was forced to use... "black" as "white," but with the "opposite sign" (loyalty, chauvinism, security, totalitarianism, etc.). This is how the truly black character of the "royal gang" in the chronicle novel was contrasted with the "black color" of the imaginary with an admixture of "love of the people" and "good morals": "The revolution stirred up among the people not only the good 207 native forces... but also raised a lot of life to the surface the turbidity that lay at the bottom of our difficult and deep history" (4, 59). And although the "Black Hundred" were born in this "muddy", for the author the like-minded people of Purishkevich and Dubrovin were "white": "You shouldn't think that the Black Hundreds are completely buzzing people with narrow foreheads, in hoodies and aprons, who are on duty with an iron crowbar in their hands in the gateways, waiting for the student to appear in order to break his skull with a grunt. Although there were such... in Rus', they were only executors of someone else's will. At the head of the "Union of the Russian People" were reactionary doctors, writers, generals, lawyers, teachers, industrialists are quite literate people" (4, 60). Let's not quibble over words. Pikul's innovation lay elsewhere. Knowing about the Nuremberg trials, which handed down a harsh sentence to a doctor (Seyss-Inquart), a writer (Dr. Goebbels), a general (Jodl), a lawyer (Fritzsche), a teacher (Rosenberg), an industrialist (Krupp) and about the trial of "executors of someone else's will" "all sorts of Goerings, Ohlendorfs, Hesses and others, he placed a logical emphasis not on the social composition of the "Union", but on an important distinctive feature for him of those who are "at the head". Not "educated", not "independently thinking", not "intelligent", but rather "quite literate people". Pikul did not need to explain "what literate people are": the entire narrative and all the characteristics of "literate people" proved that this only related to their understanding of "the root of our troubles." For the Soviet writer of the "period of stagnation," the spring of Russian history was wound up by "international Zionism" - "Talmudic Israel" according to S.A. To Nilus: "In the same year (1895. - S.D.) the police department filed the first prophecy, which, out of nowhere, began to spread in court circles: At the beginning of the reign there will be misfortunes and people's troubles, there will be an unsuccessful war, great turmoil will come, father will rise up against son, brother against brother, but the second half of the reign will be bright, and the life of the sovereign

long-term.

According to legend, this prophecy came from the remote Sarov monastery. Its author was the merchant son Prokhor Moshnin, who was born at the height of the Seven Years' War and died after the execution of the Decembrists. In monasticism this prophet was called Seraphim of Sarov..." (4.41).

Having given apocalyptic idioms (first at the "end of times" - misfortunes and troubles of the people, the war of the "sons of light with the sons of darkness", great turmoil, father will rise against son, brother against brother, and then after the victory of Christ's army - life will be bright and the kingdom of Christ eternal) modern background (beginning and second half, reign, life of the sovereign), Pikul, following Nilus, indicated the same source of the "ancient prophecy" - Seraphim of Sarov. But, either because of an atheistic upbringing ("The factory for the production of gods was always located on the earth" (4, 42)) or in agreement with Nilus's biographer ("The Protocols" were viewed from a mystical point of view, and few people associated political significance with them "21), Pikul attributed the mysticism of the "court camarilla" (possibly Nilus himself) to the "black", and the exposure of the political significance of the "Zionist conspiracy" -

"white", i.e. himself and... the Black Hundred: "Vulgarity can sometimes replace wisdom, and impudence sometimes excludes any ceremony. Vashol-Philippe (let's give him his due) was a brave man... Vashol-Philippe made his way to St. Petersburg - closer to gold... Meanwhile, the head of the Russian foreign agency, Rachkovsky... got such information about Philip that he did not even dare to entrust it to the diplomatic courier mail... Rachkovsky himself arrived in St. Petersburg and went with a report directly to the Minister of Internal Affairs Sipyagin...

"Vachol-Philippe," continued Rachkovsky, "is an active member of the secret "Grand Alliance-Israelite" - the center of the international organization of Zionists... With his help, Zionism penetrated where even you do not go...

– What are you getting at?

– Moreover, such an abnormal situation is fraught with danger for the Russian state. It is possible that foreign intelligence services will continue to use the mystical mood of our Empress to penetrate the court...

- Here's my good advice - throw your dossier here, I'll stir it properly with a poker...

Rachkovsky acted differently - he went to the Dowager Empress Maria Feodorovna and handed her a dossier on Vashol-Philippe.

"Thank you, Pyotr Ivanovich," answered the Queen Mother. "...I will pass this on to my son. Personally in his hands...

Rachkovsky was soon kicked out of the service - without a pension! Disdaining his agent, Nicholas II, on the contrary, decided to elevate Philip... The palace commandant Hesse, standing up for Rachkovsky, wanted to "open the tsar's eyes" to Vashol's quackery, but the emperor ordered him to remain silent... Vashol-Philippe did not return, but sent his student to St. Petersburg, the cunning Zionist Papus..." (4.43-45).

The autocracy refused to prevent its own death at the hands of the Zionists, and The patriots – the "Union of the Russian People" – had to engage in the conspiracy themselves²².

First of all, Pikul hinted that Rasputin, the protege of the "Judeo-Masons," was "unclean": "The formidable order did not immediately reach the Tyumen district: "Immediately send Grigory Rasputin to Moscow." The paper had an official appearance, and the form of the "Union of the Russian People" (with a coat of arms and a crown) alarmed the authorities... The priest Nikolai Ilyin was most frightened of all... Wanting to prevent bad news, Ilyin dashed off a denunciation against Rasputin in one fell swoop... But everyone was taken aback by the elder Belov, who learned from the papers that Grigory Rasputin - son of the former headman Efim Vilkin. Grandfather Silanty looked at everyone with a yellow thorn like amber:

"I remember Yafim Vilkin, he was later called Novykh" (4.62-63).

And then, emphasizing the foresight of the "allies" ("The Black Hundred unanimously rejected Rasputin" (4, 65)), Pikul finally arranged the figures of the "chronicle": "Witte had to leave, because he was suspected of having connections with the "Judeo-Masonic" secret ferula of Europe ; friendly

relations with Kaiser Wilhelm II, the Zionist bankers Rothschilds and Mendelssohns also did not decorate Witte-Polus-Sakhalinsky in any way. Witte is criminal, but he is a deserved criminal!... He seemed intolerant to the Black Hundreds as a dangerous liberal... After all, it was Witte who was the author of the manifesto of October 17th, the consequences of which the Romanovs had to deal with..." (4, 78-79).

Instead of Witte came Stolypin, who "inherited a disastrous inheritance": "He was forty-four years old... Pyotr Arkadyevich Stolypin was reactionary, but at times he thought radically, trying to destroy in the order of things what had remained indestructible for centuries before him" (4, 87). Lenin's quote "clarifies" Pikul's thought about the "indestructible for centuries" order of things; "The landowner and leader of the nobility... 'glorifies' himself in the eyes of the tsar and his Black Hundred camarilla... organizes Black Hundred gangs and pogroms in 1905 (Balashevsky pogrom)" (4, 87). Therefore, for the author, the "radicality" of the prime minister is, first of all, the radicalism of the Black Hundred: "What is the essence of it all?" the president spoke (as in Pikul. - S.D.) with pressure. "If we want to see Russia as a great power, if we believe in the special historical development of the Russian nation, then we must radically change the main thing in our country... Who is our noble landowner? This is drek, - Stolypin pronounced juicily" (4, 87).

Fiction in Soviet times is not research: "The Russian reader perfectly understood Aesopian language and therefore perceived data about bad weather with a political overtone" (6, 98). Auto-recognition? Not only. A sign of the author's time: it presupposes the perceptiveness of the reader, who can discern the nuances of thought in the style. "Noble landowner", together with the Yiddish word "drek" (shit), is synonymous with the "Jewish nobleman" (Jewish drek), to which the "scum of departments and the slop of offices" who also joined the Zionists also belong (it is remarkable that after a few pages Pikul will throw out a memorable phrase: "It is useful to remember that the German General Staff asserted: 'There are no scum - there are cadres'" (4, 95)). However, having thrown a reminder of the true meaning of the Black Hundred doctrine, Pikul, in order to avoid public troubles, turns Stolypin's conversation with the tsar into a "chronicle channel" regarding agrarian reform.

The plot conflict "Stolypin-Rasputin" (the most educated person

G.I. Rossolimo said: "I know that Stolypin did not succumb to Grishka's influence. He became his enemy and broke his neck..." (4, 83) - "Rasputin left Stolypin very offended... The example has a bad eye. He looks at a person like that, it's like screwing a corkscrew into a bottle. I've already met such people. Dangerous people..." (4, 90-91)) for Pikul became a conflict between "radicals and nobles (in the Stolypin sense. - S.D.)."

Rasputin - "a new political force in the empire" (4, 96) - first accepts a "rainbow check" from Witte (half-Jerusalem, i.e. "half-Sakhalin"), and then from "well-wishers" who supplied him with his favorite drink - Madeira. "International Zionism has already noticed a future influential favorite in Rasputin, and therefore the stock exchange aces generously advanced him... Along the path trodden by these brokers, spies of the German General Staff will later come to Rasputin... "There are no scum - there are cadres!" (4.102).

Following the power of gold ("Satan rules the show there"), necessary for bribery ("people die for metal"), in the "Protocols" there follows a declaration about the "secret weapon" of the conspirators - corruption: "The peoples of the goyim are intoxicated with alcoholic drinks, and their youth stupefied by classicism and early debauchery, which our agents egged her on... (218)... To prevent them from thinking of something themselves, we also distract them with amusements, games, amusement, passions, people's houses... Soon we will begin to offer competitive contests through the press competitions... (252)".

The logic of the "Protocols" dictated to Pikul the plot of the "chronicle novel": "The reaction is invariably associated with a decline in morals... Among the students, an insidious call was heard: "Down with revolutionary asceticism, long live the joys of life!"... Russian newspapers were full of advertisements:

"A lonely young lady is looking for a kind Mr. Capital, according to a pose in Parisian style."

"A 60-year-old man (still cheerful) is looking for a lady to spend time with, for chickens."

"Youth. Weight. Female Gel. Compatible. One. Male. On The Train."

Dark and vicious societies appeared everywhere, like toadstools after rain... Reaction is not only a political press. This is the devastation of the soul, the breakdown of the psyche, the inability to find a place in life, this is confusion of consciousness, this is alcohol and drugs, this is a night in the arms of a prostitute" (4, 105).

Naturally, in the "chronicle novel," as in the plot of "The Elders of Zion" (see protocols No. 2, 12, 14), the press is intended to play a provocative role: "In the evening, the Prime Minister was visited in the Winter Palace by the politely whispering Minister of Foreign Affairs Izvolsky... Berlin gradually was fighting the war, and the German headquarters decided "to create a press organ in Russia that would politically and economically serve German interests."

"Novoe Vremya," Izvolsky reported, "was exactly what was targeted." Today Professor Pilenko called me... He said that the Germans were acting through Manasevich-Manuylov... The conversation with Pilenko was interrupted, because the German ambassador himself suddenly appeared to me... Portales was clearly embarrassed... "The conversation is between us," he said, "let it remain between us. But I found myself in a very awkward position. Berlin transferred 800 thousand rubles to my disposal. to bribe the Russian press" (4, 124). And although "the Zionists hated Vanechka Manasevich-Manuylov most fiercely for the lack of tribal patriotism" (4, 133), he, bending over "a blank sheet of paper in order to make it dirty and get money for it" (4.134), faithfully serves not only the Russian police department and the "German General Staff", but also, of course, Rasputin, i.e. the Zionists ("behind Rasputin there is a certain mysterious community of the "Judeo-Masonic" sense" (6, 91)): "After thinking, the banker decided to help the empress and summoned Manasevich-Manuylov, who had long been his secret agent (which Beletsky had no idea about, considering him his devoted spy)" (6.120).

The writer V. Pikul was not exaggerating when he announced that there were no fictional characters in the "chronicle" and much was verified by him from the works of historians (by no means unknown, and especially the "last Soviet ones"). The author hid only one thing: the main plot of the novel was documentary and illustrative material from the "Protocols of the Elders of Zion" with minor (in accordance with modern times) deviations into Germanophobia, spy mania and police brutality. Be that as it may, Pikul's "timely novel" during the period of activity of the "Anti-Zionist Committee" (an organ of the KGB) did not contradict the general line of the party and government: "The fate of international capital is generally entangled. But they are thrice entangled when they pass through the hands of Zionists. Money in these cases come out in the most unexpected places, as if they had passed through the funky depths of the sewer" (6, 82), "New Time" was legally already in Zionist hands, but Rubinstein had not yet gotten down to business..." (6, 86), "At one of the Lithuanian manors, Myasoedov "was caught in flagrante delicto"... Myasoedov, it turns out, visited Rasputin more than once... and all his assistants, arrested with him, were connected with Rasputin's financial circle; if we remember that German agents served as Rasputin's guard, then the suspicions intensify even more..." (6, 87). "They started talking about the mass production among the Zionists of fake diplomas for the title of dentists..." (6, 107) Klimovich in in one night he arrested over two hundred swindlers who, despite all their illiteracy, had dental diplomas in their hands... For Simanovich it was like a bolt from the blue -

the Zionists were in a nervous state of "nimble," accusing the judges of inveterate "anti-Semitism" (6, 108). "First of all," admitted Simanovich, "we were looking for people who agreed to conclude a separate peace with Germany" (6, 113). "The paleologist wrote: "I will not forget the expression of his eyes for a long time... I saw before me the personification of all the abomination of the security department." And he immediately asked the secretary to bring from the archives a secret dossier on

Vanechka, which contained one too "intimate" detail from Manasevich's biography: in 1905 he was crossed out! – was one of the organizers of Jewish pogroms in Kyiv and Odessa..." (7, 52).

Well, V. Pikul's writer's instincts did not deceive: following the theses of the "Protocols", it was possible to unfold before the reader a terrible picture of a sold out, corrupted, enslaved and betrayed Russia, whose main enemy were... the Zionists: "... the figure of Borka Suvorin appeared on the windowsill... publisher - the Black Hundreds opened a crackling cannonade from a revolver, shouting:

- Russian people!.. The filthy ones seized my newspaper!

The police investigation machine began to spin... The underground connections of the financial tycoons led very far - all the way to Berlin... "This case attracted the attention of all of Russia," wrote Aaron Simanovich. "I had to get the Rubinstein case terminated, since it could be harmful for the Jewish cause!" (7.78).

Thus, with the novel "At the Last Line," the final point was put: the case of the Jews, the main defendants in the history of the death of the Russian autocracy and the accomplishments of the Russian revolutions, became the main one, and the witnesses for the accusation were that very dark force of the "court camarilla and bureaucracy," which "is called the reaction between two revolutions" (4, 19). The Soviet reader in 1979 discovered not the apocryphal and "police-criticism", but the documented and fictionalized "Protocols of the Elders of Zion."

Writings by V. Pikul, V. Kochetov, I. Shevtsov, publicists of "October", "Young Guard", "Our Contemporary" or "Kuban" in 1968-1985. prepared and laid the ground for the emergence of the monarchical-chauvinist ideology of the "Memory" society, the program of which was the article "Russophobia" by academician of the department of mathematical sciences, and quite recently dissident I.R. Shafarevich²³.

Shafarevich, with a brilliance absolutely uncharacteristic of the former ideologists of the Black Hundred and the "whistleblowers" from the White émigré elite, proposed a new solution to a forgotten old problem based on criticism of the "liberal-intellectual-cultural" movement, at the forefront of which, in his opinion, was the "third wave." emigration.

Introducing the general Soviet public to the names and works of writers unknown to it (G. Pomerantz, A. Amalrik, B.N. Shragin, A. Yanov, A. Sinyavsky, etc.) and citing equally unknown thinkers of the past (Frenchman O. Cauchy, German M. Weber, Russian L. Tikhomirov, Jew L. Pinsky), Shafarevich decided to achieve the effect of amazing novelty and independence. And the "cosmogonic" scope of his reasoning, illustrated by the Bible, philosophy, literature, history and political science, was supposed to give the work fundamentality and evidence.

The Soviet reader, unfamiliar with the enormous anti-Semitic literature of the beginning of the century (not to mention foreign), obviously will not catch the modernized compilation of the academician: the struggle of the "Small" and "Big" peoples can be perceived quite plausibly and applied to the processes taking place in Russia. However, when compared with text, the logic of Shafarevich's "Russophobia" and the logic of the works of "Russian patriots" turn out to be "mutually complementary." Moreover, the indirect, and therefore elusive, but integral similarity of the concepts of Shafarevich and his forgotten colleagues deprives "Russophobia" of any independence. In mathematical terms, in his theorem the rules for proving the guilt of Jews are the same, only the "space-time images" are different ("Judeo-Masonic-intelligentsia conspiracy" - the conspiracy of the "Little People", including Jews and the intelligentsia).

Without touching on the criticism of the works of writers of the "third wave" selected by Shafarevich (the choice of authors for the most part "from Jews" is in itself eloquent), we will try to "expose" the indirect logic of the mathematician and discover its sources. In other words, we are interested in the "positive views" of the author, and not in his polemical contrarianism.

First of all, we should note a certain idealization of history by Shafarevich

of his people. True, this is probably typical of all nationalists. So, love for the Fatherland cannot be attributed either to blame or to merit. However, idealizations are different: some arise from the hypertrophy of individual positive aspects, others - by reducing the importance of shortcomings.

Considering that the term "autocrat" did not in any way mean "recognition of his right to arbitrariness and irresponsibility, but only expressed that he is a sovereign and is not a tributary of anyone (specifically the khan)" (63, 101), Shafarevich confuses the genetic with the ontological. However, he himself introduces a negative attitude towards the "term": "A striking example of the condemnation of the tsar is the assessment of Ivan the Terrible, not only in chronicles, but also in folk legends..." (63, 101). Peter I became known among the people as the Antichrist precisely because of his self-will, which was perceived by the opposition as anti-traditional and anti-Christian. Therefore, the term "autocrat" as applied to Peter the Great precisely means "arbitrariness" (cf. the religious term "lawlessness", which defines the Antichrist).

Equally contradictory is the thesis about the concept of the "third Rome" ("Russia remained the only Orthodox kingdom... The Russian kingdom will stand forever if it remains faithful to Orthodoxy"): "This theory had no political aspect, did not push for any expansion or Orthodox missionary . It was not reflected in the popular consciousness (for example, in folklore)" (63, 102).

Firstly, after the Union of Florence and the fall of Constantinople, indeed, Russia was the only independent Orthodox kingdom (although Orthodoxy was preserved in both Bulgaria and Macedonia).

Secondly, the fall of Rome and the fall of Byzantium ("Second Rome") were not caused by a fall from the "true faith" (Christianity spread in the Western Roman Empire during the era of its agony, and in the Eastern Orthodoxy was the state religion, and the fall of Constantinople was caused not for religious reasons, which was well understood by the "elder" Philotheus). The strengthening of Muscovite Rus' under Ivan III could not but cause allusions (and illusions). For the Pskov monk, the formula "Moscow is the third Rome, and there will never be a fourth" (this is the full formula) had a double meaning. Equating Moscow to Rome and Constantinople, Philotheus extolled the size of the Russian state: Muscovite Rus' at that time was neither an empire nor "Russia" in the modern sense - from the Bug to the Kolyma. In terms of area and population, the Kingdom of Poland-Lithuania was not inferior to the Muscovite Kingdom. On the other hand, the heresy of the Judaizers and the associations it caused with the "end of times" determined the eschatological meaning of the "third Rome": after the victory of the heretics and the short-term reign of the "sons of the devil," according to Philotheus, the eternal kingdom of God was to come, in which there would be no Rome. , neither Byzantium nor Moscow would exist, therefore, the fourth Rome (apocalyptic) would be

can not.

Shafarevich simply "kept silent" about folklore, since "Moscow-centrism" ("The earth, as you know, begins with the Kremlin," etc.) is a phenomenon quite familiar in the 17th-20th centuries.

Another thesis of the mathematician is equally contradictory: "No hatred of foreigners and foreign influences specific to Russians, which would distinguish them from other peoples, can be found. There were strong fears for the purity of their faith, suspicion towards Protestant and Catholic missionary activities. Here one can see a certain religious intolerance, but this feature in no way distinguishes Russia of that time from the West, the level of religious intolerance of which is characterized by the Inquisition, St. Bartholomew's Night and the Thirty Years' War" (63.102).

Of course, mention of "specific hatred" (and why not "specific love"?) is necessary for the subsequent discussion about Jewish hatred of Christians (=religious intolerance), more precisely, according to Shafarevich, Jewish hatred of Russians (=ethnic intolerance) .

One can understand the patriotic softenings ("fears", "suspicion"), I think

that in itself this thesis of Shchafarevich, and even in such a limited historical formulation, reduced to the time of the race 215 stake, compared with the Huguenot and other wars, is a consequence of the choice of such a "viewing angle" in which the Russian people (historically and ontologically) are characterized by the same moral and ethical advantages and disadvantages (an absolutely fair thought) that are inherent in all (except, of course, Jews) other peoples: "To reduce all pre-revolutionary history to Ivan the Terrible and Peter -

this is a schematization that completely distorts the picture (and reduce the history of the Jewish people to biblical wars and massacres? - S.D.) - Such a selection of extracted facts cannot prove anything" (63, 102). We agree with this, as well as with the author's assurance, that "these arguments are borrowed" (63, 102).

Other arguments include: a refutation of the trait of "slavish obedience" attributed to the Russian people in comparison... with the British, who accepted the "completely new confession" tailored by Henry VIII; the free-thinking of the Russian people is that when "minor... changes in rituals introduced by the authorities were not accepted by most of the nation... and for 300 years the problem has not lost its urgency" (63, 101-103); refutation of the "typical Russian" subordination of the church to the state, since the forms of "unanimous obedience" (A. Shragin's term) that arose in Protestant countries were "exactly copied by Peter I" (63, 103); a refutation of the Russian origin of the concept of a totalitarian state, "subordinating not only the economic and political activities of its subjects, but also their intellectual and spiritual life," for this concept was "completely developed in the West" (63, 103); a refutation that "messianism" ("a very old phenomenon") arose in Russia, since a recent "very thorough study of this tradition... mentions Russia only... due to the fact that Western "revolutionary messianism" swept over Russia by the end of the century" (63.104); a refutation of the thesis about the "predetermination of the revolution in Russia," because "socialism was completely brought to Russia from the West" (63, 105).

As a matter of fact, Shafarevich's "refutations" are a kind of accusation of "sins"... according to N.Ya. Danilevsky ("Europeanism is a disease of Russian life") of the West (more precisely, Europe) and, of course, their Russian brothers (from Peter I to Bakunin and Herzen)²⁴. Shafarevich makes claims against his own chosen opponents: "Our authors (my italics – S.D.) consider Russian history exclusively in the plane of modern consciousness, completely ignoring the requirements of historicism" (63, 107). Well, let's agree with the position of the mathematician, but at the same time we will pay attention to the well-known, if not - imitative, "historicism" of Shafarevich. When getting acquainted with his work, what first strikes the eye is the strange, from the point of view of the academician's "historicism", selection of authoritative (= positive) names and... an anonymous author (the author of a "recent very thorough study" of messianism - Dostoevsky, VI. Solovyov, Quietly 216 worlds, Augustin Cauchy²⁵, M. Weber) and the authors exposed by him (Hobbes, Saint-Simon, Fourier, Ruge, Heine, Saltykov-Shchedrin, Bialik, Martov).

The "strangeness" of electing "prophets" and "enemies of humanity" immediately (disappears when the reader begins to understand that the academician (apparently suffered from fear during the times of dissidence) was afraid to name (and refer) in his "Russophobia" the author of "a very thorough study" "traditions of "revolutionary messianism" - G. Bostunich²⁶. The point is not only that the logic of evidence (as well as some examples) of the evil (of the "Little People" (that is, the Jews) was borrowed by I.R. Shafarevich, but that the entire camouflage of polemics with modern "Russophobes" was needed to inject the Russian patriotic environment (not yet included in the "Memory" society) with the "Protocols of the Elders of Zion."

The "conspiracy" of Shafarevich's thinking is algebraic, so he uses well-known him "professional" techniques. Let's list some of them.

A method of substituting some terms (names, works, situations, etc.) instead of others. If Shafarevich, referring to "Coshen", begins to talk about Calvinism and

England in the XVI-XVII centuries. and blame the Puritans (in their ideology we recognize "familiar features of the "Little People"... even before creation, God predestined some people to salvation, others to eternal destruction" (63, 120)), then he needs this only in order to conclusion to say: "And, indeed, the Puritans called for a complete remake of the world... Moreover, for a remake according to a plan known to them in advance. The call to "build on a new foundation" was reinforced by them with the image of "building the Temple" already familiar to us, this time - restoration of the Jerusalem Temple after the return of the Jews from captivity... the real role of Calvinism... was that... a new layer of rich people managed to overthrow the traditional monarchy, which had previously enjoyed the support of the majority of the people" (63.121).

It is enough to compare with the thoughts of G. Bostunich about the "Judeo-Masonic conspiracy", which was the "scourge of humanity" in England ("It was they, through the hands of the fanatic Cromwell, who carried out the English revolution of 1648, as a result of which the Jews, having received equal rights in England, made the country the base for further Jewish offensive..." (1922, 109)), and about the IV stage of the conquest of the world by the "Symbolic Serpent" - "... I consider 1648... London, when the fanatic Cromwell (who, by the way, was himself a Freemason) for the sake of his Puritan ideals did not disdain to become politically a hireling... of France, and Masonically - a tool of the Jews... sending the English king Charles Stuart to the scaffold..." (1922, 132)), - so that under Shafarevich's "Puritans" and "Calvinists" he could recognize "Masons" and "Jews" Bostunich.

Methods for association of intersecting sets. G. Bostunich ended his study on an optimistic note, citing not only the Gospel (like his enemies-brothers in the Soviet) "He who is not with Me is against Me," but also the words of Minin from the dramatic chronicle of A.N. Ostrovsky "Minin and Pozharsky" ("the poet said truthfully"):

Prepare yourself first
We must: then clear our thoughts,
To strengthen the will to achieve feat
And pray to the speedy Helper;
He will give us reason, give us the power of words...

...

Then let's go wake up the sleeping brothers
And with God's word to ignite hearts.

Crying and repentance will revive us and our great Motherland" (1922, 228). Of course, a modern researcher, unlike a "recent" one, is obliged to quote not the dramatic chronicle of A.N. Ostrovsky, but the Soviet one (no matter what is secondary, but also "from the Jews"), which encroached on popular opinion. The "anti-patriotic" mood, using the example of A. Bezymensky's poem of the 1920s, according to Shafarevich, "permeated literature":

I suggest
Melt Minin,
Pozharsky, why do they need a pedestal?..

....

Just think, they saved Race!
Or maybe it would have been better not to save?

The "matrix" method (supplementing a number of "known" parameters at one time with "new" ones that became known at another). If G. Bostunich writes about the Jewish tendency "toward extremes in everything, from politics (the maximalism of terrorists before the coup, the Cheka after the coup), literature (the idiocy of the futurism of various Lifshits), painting (cubism), not to mention the perversion of the fundamental principle of everything - religion of the Living God into the most vile Satanism..." (1928, 125), then I. Shafarevich "added" a number of "idiocies" (from his era): "In the same way, the influence of Freud as a scientist, the glory of the composer Schoenberg, will be inaccessible to the understanding of our descendants. the artist Picasso, the writer Kafka or the poet Brodsky" (64, 147), without forgetting, however, that his "multitude", called the "Little People", should include not only Jews (Freud, Kafka, Brodsky), but and intellectuals

other nationalities (Schoenberg, Picasso).

Method of "linear and spatial intersections". When Shafarevich points out the "sinister" role of the "Little People" in the "final destruction of the religious and national foundations of life," he emphasizes that the literature of the "Little People" is not the result of "objective work of thought," an appeal "to life experience and logic." To prove this, the author of "Russophobia" requires an understanding that this literature "involves ... a colossal ... concentration of public attention on some specific events or people - from the Kalas trial, when the monstrous injustice of the verdict, exposed by Voltaire, shocked Europe (and about which historians assure that there was no miscarriage of justice) - before the Dreyfus or Beilis case" (64.146-147). Linking together the Christian trial (the Kalas case), the charge of high treason (the Dreyfus case) and the "blood libel" (the Beilis case), Shafarevich pronounces the verdict: "Therefore, we simply do not have the right to allow ... the desire to understand our national path to be trampled, spat upon, to be pushed into the path of noisy journalistic polemics" (64.147).

The logical connection of the "destructive activities" of the Jews (their crimes against faith, society and the individual) and the role of the press ("journalistic polemics") in their defense (the Dreyfus and Beilis trials) is borrowed from the paragraphs of the "Protocols of the Elders of Zion", and the "corpus delicti" "given according to G. Bostunich in his "craving for understanding the national path": "Cruelty and sadism lie in the blood of the Jewish tribe... in the judicial chronicles of the West we also constantly come across cases of Jewish sadism certified by the court (Bostunich's italics - S. D.) ... Now, after the mountains of stunning evidence collected by truth-seekers ... it would be naive to dispute the existence of ritual murders at all ... The last case (Beilis - S.D.) is especially intelligible for the final clearing of the minds of the Judeophiles. For the Jewish press abroad literally wrote the following during the trial... "The Russian government decided to declare war on the Jews of Russia..." (1922, 96-102). And long before Shafarevich, the future Ober-Sturmführer warned: as long as the Jews consider "the cause of each Beilis as their own, they all collectively and each individually bear moral responsibility, and after the restoration of Russia they will also bear judicial responsibility..." (101).

The "mathematical" methodology for using the works of predecessors would be incomplete if all kinds of "interpolations", "overlays", "combinatorics", etc. were not observed in it.

We will not talk about the "fatal role" associated with faith in the "chosen people" and in the "power over the world destined for them." The author of "Russophobia", not the first and not the last, repeats the formula of G. Butmi, S. Nilus, G. Bostunich and the like.

Let us note that "it was precisely those who came from the Jewish environment who turned out to be the core... of the "Little People", the author decided to prove their "eternal hatred" and "bloodthirstiness" using examples read from Bostunich: "The 219 statements of the Talmud and commentaries on it are well known... that non-believers (akuma)²⁷ cannot be considered as a person..." (64.159). Let us remind Bostunich: "Over time, the Jewish mass finally ossified in rituals... the form irrevocably killed the content, with the exception of those misanthropic injunctions, like - "And kill the best of the goyim!", as Mekhilta says in the "Book of Zohar" (III, 14.3) "(1928.78).

We will not prove that the Zohar does not refer to the Talmud or its commentaries, and the permission to kill an idolater relates to a Jew and only to a Jew who has become a pagan idolater (cf.: "The children of Israel are idolaters outside the country "). "Extending" the formula of "Mekhilta" to "goyim" (non-Jews of other faiths), anti-Semites (mainly "atheists") were, indeed, engaged in "profaning metaphysical enthusiasm" or, as Shafarevich writes, "substituting one thought for another" (63, 109). That is why, in order to hide the source of his Talmudic knowledge, he needed the word "akum" instead of Bostunich's "goy".

Quoting O. Cauchy, M. Weber, S. Lurie, as well as the anti-Soviet and anti-Zionist collection "Russia and the Jew" (of course, without naming authors with non-Russian surnames), I. Shafarevich does not consider it necessary to refer to his main teacher and "informant" not at all because of "interpolations" and "alterations" of other people's ideas, but because of the "modesty" of his discovery hidden from the unenlightened reader. Apparently, therefore, in violation of all scientific ethics, the venerable academician passed off his plagiarism as his own "knowledge", "conscience" and "research":

"For thousands of years, every year on the holiday of Purim, the killing of 75,000 of their enemies by the Jews was celebrated... One can imagine what an indelible mark such an upbringing must have left on the soul..."

If Shafarevich had looked into the "Book of Esther," then, to his joy, he would have discovered a significantly larger number of victims of vengeful Jews, for it is said: "And the Jews beat all their enemies... In Susa, the capital city... the Jews killed and destroyed... and on They did not stretch out their hands to plunder... the Jews killed and killed five hundred men and ten of the sons of Haman... and they hanged ten of the sons of Haman... and they killed three hundred people in Susa, and they did not stretch out their hands to plunder. And the rest of the Jews... killed seventy-five thousand of their enemies. but they did not stretch out their hands to plunder" (Esther 11; 5-16). It is not difficult to calculate that the Jews killed about 76 thousand. True, Shafarevich, having benefited from "accuracy," would have lost in "quality": the number of 75,900 "his enemies" does not include, as the academician argued, "women and children," unless, of course, by them we mean "the ten sons of Haman". However, even here it is unclear: the sons were children or adults! This "subtlety" only notes the fact that Shafarevich learned about the "220 greediness" of the Jews not from the "Book of Esther", but from Bostunich's "recent research": "Revenge even against a lying, bound enemy is a distinctive feature of this tribe." This is what their whole history says. The famous holiday "Purim" (Shafarevich, like Bostunich, write the name of the holiday in quotation marks, although, probably, they would not put Easter in quotation marks. - S.D.) ... is a nationwide celebration of the pogrom of defenseless Persians carried out this valiant nation. The Jewish "sergeant by education, pogromist by conviction" N.N. Pakhrai... says that "in the whole country, Jews killed 75,000 (note! After 75 there is a dot, which for the mathematician Shafarevich should have had a different meaning, however, he kept it. - S.D.) people, and 10 sons of Haman were hanged" (1922.140).

Without touching on the question of the meaning of the holiday (the author of the "Open Letter to I.R. Shafarevich" B. Kushner is right: After all, on May 9, we also rejoice not at all at the death of millions of Germans..." (64, 161)), nevertheless, we should remember the Russian chronicles: "And the Drevlyans sent their best men, twenty in number, in a boat to Olga... Olga ordered to dig a great and deep hole in the tower courtyard outside the city... And they carried them in the boat... And they brought them to Olga's courtyard and as they carried them, they they threw them together with the boat into a pit... And she ordered them to be filled up alive; and they fell asleep... And Olga sent to the Drevlyans... the Drevlyans chose the best husbands... and sent for her... Olga ordered the bathhouse to be prepared... And they lit the bathhouse, and the Drevlyans entered it... and locked the bathhouse behind them, and Olga ordered to light it from the door, and everything burned down. And she sent it to the Drevlyans... They, having heard this, brought a lot of honey and brewed them... After that, the Drevlyans sat down to drink, and Olga ordered her youths to serve them... And when the Drevlyans got drunk... she herself walked away and ordered the squad to chop down the Drevlyans, and cut out five of them thousand... The Drevlyans... collected three pigeons and three sparrows from the courtyard and sent them to Olga with a bow... And when it began to get dark, Olga ordered her soldiers to release the pigeons and sparrows... so they caught fire... at once, all the courtyards caught fire... So they took the city and burned it she took him and the city elders captive, and killed other people..."²⁸.

The number of victims of Olga's revenge for her husband alone, killed by the Drevlyans (20 + 5000 + city residents) is apparently inferior to the number of killed Persians. But what would the Russian people say if they were in the 20th century? began to blame the behavior of Olga, who was not yet baptized (hence, not yet aware of the "abominations" of the Old Testament)?..

I. Shafarevich, realizing the instability of the accusation, decided to turn to modern examples of Jewish "bloodthirstiness": "More clear evidence can be found in literature. For example, "saving hatred" is widely diffused in the poems of the Jewish poet who lived in Russia - X. Bialik... He has the same:

From the abyss of Abaddon raise a song of destruction
What, like your spirit, is black from fire,
And scatter among the nations, and all in their accursed house
Poison by asphyxiation;
And let everyone sow the seed of decay in the fields
Everywhere you step and stand.
If you but touch the purest of the lilies of their garden,
It blackened and withered.

...We often hear this argument: many of the actions and feelings of Jews can be understood if we remember how much they experienced. For example, some of Bialik's poems were written under the impression of the pogrom" (64, 140-143).

Firstly, Shafarevich quotes not "poems" (as a work), but excerpts from ... various poems of the Jewish poet. Secondly, the first quote ("For this purpose I have closed in your larynx...") is indeed from "The Tale of Pogrom," but the second ("From the abyss of Abaddon lift up the song of Destruction...") is from the poem "The Scroll of the Flame". In it, noted G. Bostunich, "it describes how, after the destruction of the Second Temple in Jerusalem, the leaders of the tribe do not repent, but viciously rebel against Adonai" (1922, 199), and then pointed out: "Particularly characteristic is the parting passage from a certain Grozny to 12 to the youths and maidens wandering over the face of the earth after the destruction of the temple" - and quoted: "From the abyss of Abaddon..." (1922, 200).

Shafarevich deleted the lines from his quotation, copied from Bostunich:

And if your gaze falls on the marble of their statues -
Cracked in two;
And take your laughter with you, bitter, damned,
To kill all living things..."

Probably, the academician felt that two feet were missing in the second line: the quote could be inaccurate. Moreover, after the quote, the "source" had a very sharp conclusion: "This is their program, according to the bard: to kill all living things!" (1922, 200). A conclusion that absolutely does not follow from the quote, and Shafarevich had no choice but to shorten the quote and remain silent... about the source of his knowledge of Jewish poetry.

A careful reading of "Russophobia" by Shafarevich and "Freemasonry" by Bostunich allows us to note many "parallel" passages that make it possible to formulate the real goal and task of the author - a fighter against the "Little People": to adapt an old, compromised theory to new conditions. To do this, it was necessary to select from modern literature opponents with Jewish (Yanov, Shragin) or similar to Jewish surnames (Sinyavsky - Abram Tertz, R. Pipes), but with "anti-Russian" (more precisely, anti-imperial) ideas, to update the arsenal of "evidence" (E Bagritsky, D. Markish, I. Huberman, N. Voronel and others), present the ideology of the "Judeo-Masonic conspiracy" to "conquer the world."

Secretly polemicizing with Bostunich, Shafarevich corrected the "overly generalized formulas" of the Ober-Sturmführer (cf.: "The whole revolution is a Jewish affair" (1928,

134) – “The revolution was not made by Jews alone” (63, 126)), but retained the fundamental structure of the “hatred” of Jews (“newcomers”) for everything Russian (“original”) and the love of “patriots” for the “pre-revolutionary” (monarchical) board. Borrowing “facts and ideas” from Bostunich (syphilis of Peter I (1922, 110); Jewish-Latvian dictatorship (1922, 144, 195, 198, 120); “role” of Sh. Rappoport (1928, 119-121); characterization of Herzen, Ruge, Witte (1922, 132, 140-143, 116); Schiff’s dependence on the American company G. Loeb and Co. (1922, 156-157)), transforming the “positions” (the murder of Plehve and Grand Duke. Sergei Alexandrovich, the Royal Family, Jewish participation in the revolutionary movement (1922, 116, 139-140), composition of the All-Russian Central Executive Committee, Politburo, Cheka (1922, 134-152, 218-223), the “chosenness” of Jews and the principle of “self-defense” against them (1922, 103, 141, 221)), etc., – Shafarevich found himself in a vicious circle of “ready-made phrases”. In fact, for a mathematician it should have become clear that reasoning based on the “Protocols of the Elders of Zion” (with whatever patriotic goals and good intentions they were carried out) represents elements of “bad infinity”, since any individual phenomenon reflects the conceptual whole of “Jewishness”. -Masonic conspiracy.”

At the same time, it is “Russophobia” by I.R. Shafarevich closes the literary history of “The Protocols of the Elders of Zion” and leads to the conclusion that during the century-long development of anti-Semitic fiction in Russia, modern zealots and patriots cannot contribute anything original and innovative to the ideas and themes of the political-messianic concept of “Holy Rus”.

Moreover, the collapse of the Soviet empire and the rejection of the state practice of “Pan-Slavism” with a focus on national problems and national spiritual development dooms to lifelessness the myths about the “Judeo-Masonic conspiracy”, the “Little People”, the “evil nature” of other nations (for example, Latvians or the Chinese) and the “anti-patriotism” of the intelligentsia, beyond national characteristics, to degradation and degeneration. And although I. Shafarevich’s work appeared ten years after the publication of G. Klimov’s novel²⁹, many of the provisions put forward in “Russophobia” seem to be a “back translation” of the ideas of “The Prince of This World.”

The extremely serious and globally erudite work of the Soviet academician, not counting the plagiarism from Bostunich, may seem to be simply a reworked version of G. Klimov’s tragically funny and openly mocking parody of the anthologies about the “Little People”, which “describes a kind of complex a social disease, which used to be called the devil, and is now called degeneration and degeneration”: “In the thematic catalog on the topic “Degeneration” ... hundreds and hundreds of cards -

references to the two main components of this complex: mental illness and sexual perversion... But the most important thing was that in this largest library in America there was not a single book that would describe degeneration as a whole. That is, there are mental illnesses, there are sexual perversions, but there is degeneration, which consists of these two parts, degeneration... there is no! That is, there is no key! And without this key you will not understand anything in this area” (297).

Already in the foreword to G. Klimov’s novel (on the flyleaf of the 1980 edition, either from Globus Publishers or from the author), the reader is warned: “Although “The Prince of This World” is only a novel, this book is intended only for adults. In forensic books on this topic there is usually a warning: “Intended only for justice and medicine, for priests and teachers, as well as for people involved in psychology and sociology.” And then G. Klimov, following the standard developed in anti-Semitic fiction, “claims” to be “scientific”, thanks to “the specific features of this book, which requires special research work and author’s archives.” After the epigraph, of course, from “Apocalypse”, comes “Introduction by the Professor of Modern Soviet Literature at Stratford University” - of course, the “doctor” and, of course, the “Russian” - S.P. Novikova. Finally, the “Afterword” of the book is also a professor and doctor (no longer of literature, but

social psychology) B.V. Sakharov (a strange first name and patronymic establishes a parody series "A, B, C..." with the famous and unrelated to social sciences academician A. Sakharov. - S.D.) from the same non-existent university in America (Woodhainven - the name is not the same from "hunveibin", or from "a zohen wein"). The preface and afterword also have the author's names: "Forbidden Fruit" and "Poisoned Keys": since "sweetness" is idiomatically attached to the "fruit", the epigraph to it should be "bitter" - "But from the tree... do not eat... for ... you will die by death" (7), but for the "poisoned keys" G. Klimov chose "sweet words" - "But God knows... you will be like gods..." (292).

(Plot-wise, the novel is based on the "parallelism" of the destinies of two brothers - the elder, Maxim Aleksandrovich Rudnev, who was born before the revolution and made a mind-blowing career from an authorized GPU to the all-powerful "red cardinal", and the younger, Boris, who was born after the revolution and remained with his brother, not so "an inspector", or a "curious professor".)

Foreword by Professor SP. Novikova is the "calling card" of Klimov's parody. Mentioning the editor of the Argentine newspaper "Our Country" Dubrovsky (isn't he the illegitimate son of the founder of the "Union of the Russian People" Dr. Dubrovin [?]. - S.D.) and the bravest editor of "Russian Life" (San Francisco) Delianich (almost Delevsky and Bostunich. - S.D.), who claimed that such a novel "has not yet been in print," the professor notes: "I checked the card index of the Library of Congress in Washington... But there is not a single book on the topic of 'The Prince'" (9). This "novelty" of the topic (by chance, the surname Novikov does not come from the word "novelty"?) forced the professor to "get to know the history of the appearance of this book and its author" (10). Unable to withstand either the genre of biography or the genre of historical and literary description, the "reviewer" revealed the secret: "Klimov was at the head of one of the... special projects... He was the chairman of the Central Association of Post-War Emigrants (COPE) and the editor-in-chief of the magazine "Svoboda" in Russian and magazine "Anticommunist" in German... In 1955, Klimov moved to America and returned to his profession as an electrical engineer. At the same time... he creatively transforms his rich experience in the field of psychological warfare... In American books analyzing the work of the CIA, they write that in professional jargon... this work is divided into "black magic" and "white magic", with "gray magic" still hanging out in the middle. . US propaganda is divided in the same way... Apparently, these are the things that the Harvard Project was involved in. In every serious scientific institution... if one group of scientists is developing a project, then another group of scientists... is simultaneously developing a corresponding counter-project... This is the kind of counter-project - in the form of a novel - that Klimov did..." (12-13). And as an example of the effectiveness of the "counterproject," Professor Novikov will tell the story of the arrest in the USSR "shortly after the "Prince"'s walk through the editorial offices and authorities" of the American citizen Barghorn, since "the most reliable way to smuggle something to Soviet intelligence is to send good material to Western intelligence services" (17).

Klimov's "counterproject," "according to Novikov," is based on the secret archives of the Soviet secret police and the archives of "some kind of American superintelligence." That is why "a lot of all sorts of legends have sprung up around Klimov's book." Their "set" is remarkable: "Some say that this book was not written by Klimov (why not Nilus' version? - S.D.), but by a whole college of Jesuits (almost like Yu. Samarin's about the "Polish Catechism." - S.D.)... And others say, on the contrary, that this "Prince" fully deserves to be included in the "Index Prohibitorum" (cf. the reaction of the Orthodox Church to the "work" of Nilus. - S.D.)... There are all sorts of guesses. Some pessimists even express fears that if it hasn't happened before... now they will definitely organize it" (19). To evaluate the "counterproject," it is enough to recall G. Bostunich, who argued that if the "Protocols" did not exist, they should have been invented, because the events around us testify to their reality.

But, perhaps, the main thing is not in self-exposure (there is no doubt that the "author" and "reviewer"

one and the same person) and not in the parodic nature of the preface (and the novel), but in the deliberate reduction to absurdity of all the indictments on the "Protocols", which make Klimov's entire book a "counterproject" to the writings of Pikul, Kochetov, Shevtsov, Kuzmin "with comrades": "The whole point is that although this is a novel from Soviet life, the division here goes not along the line of communism-capitalism, but much deeper - along the line of that good and evil, which, ultimately, from the point of view of religious philosophy is called God and the devil" (19). In fact, by uniting the warring superpowers into one whole, the "reviewer" dots the i's, almost quoting S.A. Nilus and G. Bostunich: "When talking about the devil and the truth... they notice that the truth about the devil is such a dirty thing that one drop of it muddies life... they say that the devil is dangerous only when we don't see him... that he is Nobody and Nothing..." (20).

That is why the preface ends "magically": "Would you like to have such a witch's crystal to tell the future? and to avoid such a future. Okay, I'll give you the recipe... By the way the reader reacts to the "Prince", you immediately see who he is. Some read with great interest... And others grimace and wince like the devil from incense... So this is a proven recipe" (21). And following the "recipe", statistics are given on the "enemies of the human race" - "legionnaires" (from the Gospel idiom - "whose name is legion" - which serves as a synonym for the name of the devil) according to ... "Protocols", "scientific works" of E. Brant and G. Bostunich, "samizdat" calculations of future "zealots" from "Memory".

Novikov's preface is not inferior in its frank parody to B.V.'s afterword. Sakharov. The Woodhaven professor sets out all the fundamental ideas of the novel "The Prince of This World" (i.e., "Protocols") in a "nomenclature-hierarchical" thesaurus - from crazy rulers to "strange people": "To understand the riddle of Stalin and Hitler ... you need to know the so-called a "power complex" that creates what is called a "born leader"... It turns out a paradox: a born leader is the most unsuitable person for power. And this paradox is the cause of almost all wars and revolutions in human history... The topic of "Prince" is a very controversial topic... Like Cain and Abel, one of the first victims... of the purge was Abel Erukidze... in Pravda on June 13 1935... The book of an American lawyer... describes 13 historical trials... What is this strange concentration of the number 13?... Partial answer to this

statistics gives

Dr. Kinsey, which says the following: "Every 13th American... for at least 3 years... was a complete homosexual"... Of course, it must be emphasized that, in addition to the 13th Department, there were other departments in the NKVD... In the book Donald Corey's "Homosexuals in America" states that "after the Russian Revolution, laws against homosexuals were abolished" ... By the way ... for the entire time of Christian civilization, laws against homosexuals were abolished for the first time - as a result of the Great French Revolution. Hmm, what is this strange connection between revolutions and pederasts? (Academician Shafarevich in his "Russophobia", it seems, tried to give an answer by discovering the unit of evil in one "Small People". - S.D.) So... 4% of full homos are a much more harmless element than 33% of hidden or partial homos ... It was to this disguised category that Comrades Lenin, Trotsky and Stalin belonged. Here you can also add Marx and Hitler... Lenin and Hitler had childless marriages. And Marx, Trotsky and Stalin in their families... have a whole series of suicides and severe mental illnesses... It turns out a paradox... a progressive legion of 37-50-75%" (294-308). Having divided the world into crazy people (less dangerous, because they sit in insane asylums) and the mentally ill, who are "unidentified objects" among the healthy population, and the latter into open and hidden (the most dangerous) homosexuals, who are "legionnaires," the American professor points out, that the Statue of Liberty, like American democracy, is a gift from "certain French secret societies." (In the fiction analyzed, these societies are called Masonic, and their members, according to the definition of Klimov, Novikov and Sakharov, are latent homosexuals. - S.D.)

Then, relying on the Eurrican (Jewish-American or Euro-American - Sakharov does not specify) the data and referring to the favorite number of "enemies" by Nilus, Shabelskaya, Bostunich and others (according to the Apocalypse), the Woodhaven professor uses "biblical keys of knowledge": "This is precisely the terrible apocalyptic secret writing... After all, if you believe all sorts of cunning organs... then in the press these legionnaires, candidates, fellow travelers and sympathizers... will already be... all 75%. And in a good civilized society - this is the ruling party (the "Little People", Mr. Shafarevich, are given demographic characteristics). not by you, but by professor of sociology B.V. Sakharov! - S.D.) ... If I am reproached for repeating myself, then I am doing it deliberately.

mother of learning. After all, we are not reading novels here, but talking about the most difficult science in the world - about higher sociology, about God and the devil, about Christ and the Antichrist, about the sources of good and evil, happiness and unhappiness, life and death..." (316-317).

The "thesaurus pyramid" of power, according to G. Klimov (and his interpreters and professors), looks like this: at the top are "natural leaders," i.e. 100% latent homosexuals from the mentally ill, below are the leaders and performers of the "cunning organs", then the "legionnaires" of science, jurisdiction, the press, "intellectuals" from the world of art ("cunning little guys" like Picasso, the apostles of the 13th Department of the KGB - "Jews" Lombroso, Nordau, Freud, Kierkegaard, Fuist poets, modernists, etc.), members of the "secret French societies" (Freemasons), only then red-haired statesmen (sadists and masochists) and, finally, Herschele Yagoda, Yankel Sverdlov and other organizers of the "Zion conspiracies".

Of course, the fact that at any of the levels of the pyramid one can find some open or latent "Jerusalem nobleman" allows us to state: "The Bible is considered the smartest book in the world. And the smartest book of the Bibles... is the Apocalypse... And in this Apocalypse it is repeated twice that one third of all people will be destroyed for all sins" (315). Consequently, "humanists", "Satanists", "Zionists", etc. exactly this one third is made up. As Comrade Lenin, the famous "born leader", said, moreover, with an admixture of Jewish blood and potentially latent homosexuality (according to G. Klimov), let's get to work, comrades! And let your name be Legion...

Notes

1 Pinkus B. The Yews of the Sovien Union. Cambridge. 1988.

2 See, for example: Brushlinskaya O., Mikheleva S. Knightly masquerade at the court of Paul I // Science and religion. 1973. No. 9. Mikheleva S.B. Naive times of Masonic lodges... // Science and religion. 1974. No. Yu. Nekrasov S. Rituals and symbols of free masons // Science and religion. 1974. No. 10.

3 Lozinsky S.G. Medieval moneylenders. Pg., 1923.

4 Levandovsky AL. Trial of the Knights of the Temple // Man and the Law. 1975. No. 11.

5 Yakovlev N.N. August 1, 1914. M., 1974.

6 Ivanov E. Quiet shot. M., 1977. 4 years after the publication of the book "Ivanova", excerpts from it appeared in the newspaper "Voice of the Motherland" (1981. No. 32. August), apparently for the "enlightenment" of foreign readers - "the smoking room is alive, alive."

7 Pikul V. At the last line. Chronicle novel // Our contemporary. 1979. No. 4-7. IN
In future, when quoting, we indicate the journal number and page in parentheses.

Mikhailov O.N. Derzhavin. M., 1977. Previously O.N. Mikhailov, describing the Battle of Kulikovo, "recognized" the Jews... in the camp of the Tatars (Dmitry Donskoy M., 1975) and "established" connections with the Russian writer A.I. Kuprin with... Rabbi Meir Kahane (Kuprin. M., 1978). In the book about Derzhavin, the writer did not make any sensational discoveries, although, of course, to the best of his ability and ability, he conveyed to the reader the "correctness" of the views of the great poet and insignificant senator on the Jews. Denunciation and epigram of a nobleman against "brother in the shop" A.N. Radishchev - a freemason (hence, according to Mikhailov, an agent of foreign states) and a revolutionary (hence a nihilist who rejects patriotic values) -

the biographer declared it an idle slander that belittles the impeccable appearance of the anti-Semite Derzhavin.

Pigalev V. Bazhenov. M., 1980. The author with honor emerged from the difficult position of a biographer

a great architect and... a real freemason: in the chapter "Intrigues of the Order" he told the reader how the "innocent lambs" Novikov and Bazhenov fell into the net of the experienced intriguer Schwartz.

10-11 Kuzmin A. Tatishchev. M., 1981.

12 Butmi G. Enemies of the human race. St. Petersburg, 1906. P. 109.

13 Losev S., Petrusenko V. Revenge the American way // Ogonyok. 1981. No. 15. P. 29.

14 Pigalev V. Dark paths of reaction // Soviet warrior. 1982. No. 3. P. 46-47.

15 Soviet culture. 1979. September 25.

16 Bostunich G. Modern results of research into the issue of origin
"Protocols of the Elders of Zion" // Welt Dienst. 1943. First week of August.

17-18 Korneev L. The class essence of Zionism. Kyiv, 1982. P. 75.

19 See, for example: Mashovets N. "Anxiety of the obvious: ideological notes // Our Contemporary. 1980. No. 69. P. 166-167. The reviewer announced that Freemasonry "at the current unification of the secret historical financial-monopoly capital, anti-communist stage became most dangerous openly carrying out an and anti-democratic policies and not hiding their historical and practical connection with Judaic dogmas" (Mashovets's italics. - S. D.); Aleksandrovsky B.N. From experiences in foreign lands. Memories and thoughts of a former emigrant. M., 1969. In the chapter "Freemasons" (he used the name of the Masons in quotation marks in order to emphasize: the Masons are not "free" and not "masons"), the author denied the Masons the right to "engage in the moral improvement of humanity" on the grounds that their goal is "subordination peace." This goal attracted almost all Jewish emigrants to the lodges. Thanks to the Freemasons and Jews, I. Bunin, for example, received the Nobel Prize, "bypassing" the more worthy, in the opinion of B. Aleksandrovsky, Kuprin or even Shmelev.

20 See, for example: Stashkevich N. Proci plini historii//Polymy. 1983. No. 10.

21 Zhevakhov N.D. Sergei Alexandrovich Nilus... (Yugoslavia). 1936.S. 22.

22 V. Pikul, apparently, learned from the latest works of Soviet historians that one of the most likely participants in the creation of a "factory for the production" not of gods, but of the "Protocols of the Elders of Zion" P.I. Rachkovsky was recruited by General Drentelny and even worked in the Jewish press. However, not wanting the "Jewish past" of the general provocateur to cast a "Jewish" shadow on the "Protocols," the author pointed only to the merit of the head of the foreign agency in exposing Vashol-Philippe.

23 Shafarevich I.R. Russophobia // "22". Jerusalem, 1989. No. 63-64. Further
We quote from this edition, indicating the journal and page number in parentheses.

24 Danilevsky N.Ya. Russia and Europe. St. Petersburg, 1895. pp. 283-325.

25 Since the editors of the magazine "22" warned their readers that Shafarevich's manuscript "arrived through the channels of Samizdat" (133), let's count the spelling "Koshen" - the mistake of the magazine, and not the author of "Russophobia", for whom the form of "Cauchy" is connected with the series, and with the function, and with the theories of the great French mathematician. It should be said that the credit for creating a new - social - direction in the study of historical events told in the Bible belongs to M. Weber. His book "Das Antike Judentum" was published posthumously in 1921. However, many of the scientist's premises are outdated today, and some reasoning and calculations, made on secondary material and without sufficient verification, have long been criticized.

26 Bostunich G. Freemasonry and the Russian Revolution. (Yugoslavia), 1922; Bostunich G. Freemasonry in its essence and manifestations. Belgrade, 1928. In the following, quoting G. Bostunich, we indicate the year of publication and pages in parentheses.

27 See: Shafarevich I.R. Decree. op.

28 The Tale of Bygone Years. – In the book: Monuments of literature of Ancient Rus'. M., 1978. XI - early XII centuries. P. 69.

29 Klimov G. Prince of this world. San Francisco. 1980.

CONCLUSION

In his work, the author sought to show the genesis of political and literary myths associated with the religious and historical understanding of “secret societies”, the dialectics of revolutionary movements and organizations, the change of systems of government and reflected in a special form of fiction and journalism aimed at the problem of coexistence in one society of primordially domestic peoples of the Russian Empire and the “exiled people”.

In Russia, the socio-historical origins of anti-Semitic literature, based on evangelical mythology, were the multidirectional tendencies of the Poles fighting for national independence and the Jews of the Western Territory striving for extra-state identity, supporting imperial integrity. The “treason” of Poland and the “devotion of the Jews” to the Russian Empire in the War of 1812 is the most important genetic condition for the transformation of the myth about the “evil nature” of Jewry, and the widespread spread of Masonic lodges in the Catholic environment of the Kingdom of Poland and the penetration of Masonic ideas into Russia (especially after 1812)) with the subsequent spread of “revolutionary” ideas of Decembrism - had a dominant influence on the combination of evangelical mythologies with Masonic liberation in the 1830-1850s

trends.

At the same time, geopolitical transformations in Europe in the 1830s - 1850s and the process of formation of the “middle empire” (Germany) led by Prussia based on the idea of “pan-Germanism”, which contains the controversy of “pan-Slavism” - in a real historical and social situations - turned out to be the generating conditions for the emergence of the myth about the opposition of one socio-national formation to the entire surrounding world, the real counterparties of which at first were competing powers.

The formation of “Pan-Slavism”, which found its expression in the concept of Russia and Europe” (late 60s), changes in the geopolitical relations of the Russian Empire with France and Germany, the defeat of Russia in the Crimean War and the end of the Balkan War of 1877-1878, which was unproductive for the empire, - all this affected the evolution of myth-making and the interethnic alliance of forces hostile to Russia: Judeo-Freemasonry, from an internal enemy in the situation of an unfolding revolutionary movement, was transformed by the ideologists of Pan-Slavism into an external enemy.

A complex idea of the “enemy” (inside – the revolutionary movement, outside – geopolitics of states hostile to Russia) in the 1870-1890s with mimicry of the “internationalism” of the already established “Jewish-Masonic mythologeme - became the final stage in the emergence of a purely Russian nationalist myth about the “worldwide Jewish conspiracy”, as a result of which the police department of the Russian empire developed " directive anti-state documents" - "Protocols of the Elders of Zion".

The revolutionary situation in Russia forced the police “developers” of the indictment for the “Judeo-Masonic conspiracy” to use documents “seized from the enemy”: the newspaper version (Krushevana-Butmi) was offered to the general reader, and the book version (Nilus) to the imperial court. However, the efficiency of the ideological bomb turned out to be small: Stolypin’s investigation and the indignation of liberal democratic circles in Russia nullified the efforts of the gendarmes.

The First World War, the subsequent revolutions of 1917 and the Russian Civil War gave “stale ideas” a marketable appearance: on the one hand, the “Protocols” became, in the hands of the failed White emigrants, a damning commentary on the Bolshevik coup and subsequent terror, and on the other hand All adventurers seeking their share in the “corridors of power” rallied under the banner of the “Judeo-Masonic danger.”

The main consumers of the "worldwide conspiracy," like a century before, were the ideologists of pan-Germanism and pan-Slavism. This is what allowed M. Agursky to write a book under the eloquent title "The Ideology of National Bolshevism" (YMCA-PRESS, Paris, 1980).

The catastrophe of the Jewish people, which claimed 6 million lives, the devastation of the post-war years and the Soviet expansion, which led to the formation of a socialist camp in Eastern Europe, seemed to have to finally debunk the myth of the Jews as "conquerors of world domination."

However, the emergence of the state of Israel in 1948, which from the first minutes faced Arab-Islamic confrontation based on pan-Arabist ideology, and the anti-Semitic campaign of 1949-1952 provoked by the Stalinist elite. in the USSR, Poland, Czechoslovakia, Hungary and Romania - these are the main reasons for the modern resuscitation of the Protocols of the Elders of Zion.

In the context of a national crisis in the USSR and the collapse currently observed towards the liberal democratic (given the pan-European tendencies of the states of this "evil empire" To system), increasing anti-Semitism (and anti-Zionism) reproduces the same ideas, images, "documents" of a hundred years ago. In modern geopolitics, not counting the ideologists of the Russian society "Memory", who advocate for the "Slavic unity" of Ukrainians and Belarusians, who no longer want to "cook in the same pot with them", the ideas of the "Protocols" have found their only refuge - in the Arab world. The "genetic condition" of the idea of a "supernation" is always associated with an attempt to create an integral religious-territorial region. That is why, at the heart of the resuscitation of modern "pan-Arabism", the recipient of the ideas and concepts of the historically doomed imperial consciousness, the "Protocols of the Elders of Zion" took their rightful place.

At the same time, the analysis of Russian anti-Semitic fiction of the 19th-20th centuries. allows us to note the following.

Literature built on the mythological-ideological foundation of the struggle of "one people against all" is doomed not only to a "tautology" of ideas and themes, but also to a "bad infinity" of plots and plots, reflecting universal "properties and phenomena" in each element.

Exhausted fictional possibilities for describing interethnic conflicts in the era of "black and white" enmity between "natives" and "aliens" inevitably lead to epigonism and plagiarism.

And, as with any phenomenon taken to the point of absurdity, anti-Semitic fiction turns out to be one way or another susceptible to internal corrosion. This is expressed in the appearance of parodies, for a parody is designed in its essence to be the result of existence and become the "gravedigger" of a historical and literary phenomenon.

BIBLIOGRAPHY

Abramowicz L., Feinerman E. The Jews of Defi. Paris, 1980.

Aksakov S.T. Collection op. In 5 volumes. M., 1955. T. 2.

Alexander I in the role of... Balfour // Dawn. 1931. No. 1. P. 10-11.

Aleksandrovsky B. N. From experiences in foreign lands. Memories and thoughts of a former emigrant. M., 1969.

(Anonymous) More on the Jewish invasion // Kievite. 1880. No. 106.

(Anonymous) The cry of Jews on the banks of the Dnieper // Novorossiysk telegraph. 1880. No. 1665.

(Anonymous) The Great Secret of the Freemasons // Century. 1883. Book. 2.

(Anonymous) Chaos is coming // Dawn. 1880. No. 13.

(Anonymous) The secret of Jewry. A note from the archives of the police department. (No imprint).

- Anthony, Metropolitan, F.M. Dostoevsky as a preacher of the Renaissance. North American Canadian Diocese, 1965. Askenazy S. The first Polish "Zionist" // Survival. 1910. Issue. 2. Afanasyev V.V. Ryleev (ZhZL). M., 1982. Akhmatov V. Jews and the future of the world. Belgrade, 1927.
- Bakounine T. Repertoire biographique des franc-maçons russes. Paris, 1967.
- Bashilov B. Robespierre on the throne. Peter I and the historical results of the revolution he accomplished. Buenos Aires(?), 1955(?).
- Belinsky V.G. Full collection op. In 13 volumes. M., 1961-1965. T.
9. Benoit AL. My memories. M., 1980. T. 1. P. 499-508. Benz A.I. Masons. M., 1906. Berlin P.
- Patriotic War and Jews // New Sunrise. 1911. No. 29.
- Bernstein H. The Jruth about "The Protocols of Zion". Introduction by N. Kohn. N.Y., 1971.
- Bernstein H. The History of a Lie. NY, 1928.
- Berkhin I. Burning of people in Russia in the XIII-XVIII centuries. //Russian antiquity. 1885. January. Conversations between Catherine II and Dahl // Russian antiquity. 1876. T. 17. Bitsyn N. Note on the article of the St. Petersburg Gazette about the Polish catechism // Russian Archive.
1873. M «1. Bogdanovich A.L. Diary. M.-
- L., 1924. Bogoyavlensky S.K. Prikazny clerks in the 17th century. // Historical notes. M., 1937. T.
1. Bolshakov V. Zionism in the service of anti-communism. M., 1972.
- Bonch-Bruevich V.D. Sectarianism and Old Believers in the first half of the 19th century. Selected works. In 2 vols. M., 1959. T. 1.
- Bosman A. The Mysteries of the Qabalah. 1916.
- (Bostunich G.) G. Schwartz. From enemy captivity. The story of the ordeal of a Russian writer in German captivity. St. Petersburg,
1915. Bostunich G. The truth about the Zion protocols. Wed. Mitrovica (Yugoslavia),
1921. Bostunich G. (?) Modern results of research into the question of origin "Protocols of the Elders of Zion" // Welt Dienst. 1943. First week of August.
- Bostunich G. Freemasonry and the Russian Revolution. Mystical truth and real truth (Yugoslavia), 1922. G. Bostunich.
- Freemasonry in its essence and manifestations. Belgrade, 1928. Brant B. Ritual murder among the Jews. In 3 volumes. Belgrade, 1929. Brafman Y.A. Book of Kagal. At 2 o'clock. St. Petersburg,
1882. Breshko-Breshkovsky N.N. In the world of athletes. St. Petersburg, 1908. Breshko-Breshkovsky N.N. Chukhonsky god. Kyiv, 1910. Breshko-Breshkovsky N.N. Notes from a model. St. Petersburg, 1909. Breshko-Breshkovsky N.N. In the darkness of life. Pg.-M., 1914. Breshko-Breshkovsky N.N. Reptiles from the rear. Pg., 1914. Breshko-Breshkovsky N.N. In the networks of betrayal. Pg., 1916. Breshko-Breshkovsky N.N. Under the devil's star. (Yugoslavia), 1923. Brushlinskaya O., Mikheleva S. Knightly masquerade at the court of Paul I // Science and religion.
1973. No. 9. Future. St. Petersburg,
1900. No. 46. Budgarin F.V. Ivan Vyzhigin. St. Petersburg, 1830. P. 82. Burtsev V.L. "The Protocols of the Elders of Zion". Proven fraud. Paris, 1938. Boutmi G. Accusatory speeches. Enemies of the human race. St. Petersburg, 1906. Bukhbinder N.A. O.A. Przhetslavsky about the novel by N.G. Chernyshevsky "What to do Hard labor and exile. 1928. No. 44.
- Introduction to German. translation books by S.A. Nilus // Ray of light. 1920. Issue. 3. Velizh case. – In the book: Jewish Encyclopedia (Brockhaus and Efron). In 16 volumes. St. Petersburg, 1911-1916.

- Velichko V.L. Vladimir Solovyov. Life and creations. St. Petersburg, 1902.
- Veltman A.F. Wanderer. (Literary monuments). M., 1977.
- Vernadsky G.V. Russian Freemasonry during the reign of Catherine II, Pg., 1917.
- Weber M. Ancient Judaism [Glencoe, Illinois, 1952].
- Weinryb B.D. Antisemitism in Soviet Russia. In: The Jews in Soviet Russia since 1917. London, 1970.
- Vinaver M.M. Conversations with Count S.Yu. Witte // New sunrise. 1915.
- Vinberg F.V. Roots of evil. Munich, 1921.
- Vinberg F.V. Worldwide secret conspiracy. Berlin, 1922.
- Witte S.Yu. Memories. In 2 vols. M., 1960.
- Vishnyak M. Tribute to the past. New York, 1954.
- Volkov V.K. The main stages of the development of Slavic-German relations in the 19th-20th centuries. in the light of the German imperialist policy "Drang nach Osten" (problems and objectives of the study). Research on Slavic-Germanic relations. M., 1971.
- (Volkonsky) Notes of Sergei Grigorievich Volkonsky. St. Petersburg, 1912.
- Volsky K. Jews in Russia. Their life, goals and means. St. Petersburg, 1887.
- Voronkov I.A. Polish secret societies in Lithuania and Belarus at the end of the 18th century. And first thirty years of the 19th century. // Historical notes. T. 60.
- Galberstadt S. Literary and legal note (About the book "Jewish secrets" of Ludwig Maryan Zaretsky) // Bulletin of the Russian Jew. 1873. No. 17.
- Galant I. Did Jews rent churches in Ukraine? Kyiv, 1903.
- Gessen Yu.I. Fatal Purim // Jewish Herald. L., 1928.
- Gessen Yu.I. Did V.I. write? Dahl about the blood libel? // Voice of the past. 1914. Issue. 3.
- Gessen Yu.I. A note on ritual murders (attributed to V.I. Dahl) and its sources. St. Petersburg, 1914.
- Gessen Yu.I. History of the Jewish people in Russia. In 2 volumes. Pg. 1916. Vol. 1.
- Gessen Yu.I. Slander in the form of a dramatic work // Sunrise. 1899. No. 3.
- Gessen Yu.I. Sons of Israel in St. Petersburg // Future. 1900. M 46-47.
- Gtslyarov-Platonov N.P. The Jewish Question in Russia. St. Petersburg, 1906.
- Ginzburg S.M. Literature of market demand // Voskhod. 1897. M 10.
- Ginzburg S.M. Patriotic War of 1812 and Russian Jews. St. Petersburg, 1912.
- Glebov A.M. Russian biographical dictionary. St. Petersburg, 1916.
- Gogol N.V. Collection op. In 6 vols. M., 1948-1951. T. 2.
- Golitsyn I.N. History of Russian legislation on Jews (1649-1825). In 2 volumes. St. Petersburg, 1886.
- Golitsyn N.I. On the need and possibility of Jewish reform in Russia // Citizen. No. 32-34.
- Gordon L. On the history of the settlement of Jews in St. Petersburg // Voskhod. 1881. No. 1-2.
- Gorky and Russian journalism at the beginning of the 20th century. Unexpected correspondence. Series: Literary heritage. T. 95. M., 1988.
- Grigoriev V.V. Jewish religious sects in Russia. St. Petersburg, 1846.
- Grossman L. Lermontov and the culture of the East. Literary heritage. M., 1941. T. 43-44.
- Gumbel E. Conspirators. L., 1925. S. 42-45.
- Gumilev L.N. Ancient Rus' and the Great Steppe. M., 1989.
- Gumilev L.N. Ethnogenesis and biosphere. Abstract of the dissertation for scientific competition Doctor of Geographical Sciences. L., 1974.
- Davydov Yu. Dark water in the clouds // Prometheus. M., 1977. Issue. eleven.
- Davydov D.V. Essays. M., 1962.
- Danilevsky N.Ya. Russia and Europe. St. Petersburg, 1895. S. XXIII-XXIV.
- Delevsky Yu. Stages of plagiarism // Jewish Tribune. 1921. October 7.
- Delevsky Yu. "The riddle" of forgery and plagiarism (Stolypin on the "Zion Protocols") //

Jewish tribune. 1922. December 28.

Delevsky Yu. "Protocols of the Elders of Zion" (The story of one forgery). Berlin, 1923.

Demchenko Ya. Jewish equality or Russian enslavement? With a statement of the principles of Jewish science about two truths: one true for the Jews, and the other false for the goyim; and the explanation of secret Jewish plans and programs. Kyiv, 1906.

The Prince of Ligne "New Letters". Vienna, 1924.

Derzhavin G.R. Full composition of writings. In 9 volumes. St. Petersburg, 1887. T. 6.

Dubnov S.M. The book of life. In 2 volumes. Riga, 1935. T. 2.

Dubnov S.M. Recent history of the Jewish people. Berlin, 1923. T. 1.

Dubnov S.M. Furor judophobicus in the last years of the reign of Alexander III

//Jewish antiquity. Pg., 1918.

Dubnov S. How conscription was introduced for Jews in 1827 // Jewish antiquity. 1909. T. 2.

Dudakov S.Yu. K.P. Kaufman and Jewry // Renaissance. Jerusalem, 1989. No. 11.

Dudakov S.Yu. Vladimir Solovyov and Sergei Nilus // Russian Literature and History. Jerusalem, 1989.

Dymov O. Efron-Litvin. Obituary // Dawn. 1926. X" 4.

Yelets Yu. Afterword. – In the book: Sun. Krestovsky. Collection op. In 9 volumes. St. Petersburg, 1885-1905. T. 9.

(Ermolov) Notes of Alexei Petrovich Ermolov, M., 1865. Part 1.

Zhevakhov N.D. Sergey Alexandrovich Nilus. A brief sketch of life and creativity. (Yugoslavia), 1936.

Gervais V. Drenteln. – In the book: Russian Biographical Dictionary. St. Petersburg, 1905.

Zabelin I. History of the city of Moscow, written on behalf of the Moscow City Duma. M., 1905. Part 1.

Zagoskin N.P. Essays on the organization and origin of the service class in pre-Petrine Rus'. Kazan, 1876.

A note on ritual murders. St. Petersburg, 1914.

Zayonchkovsky P.A. The crisis of autocracy at the turn of 1870-1880. M., 1964.

Zaretsky L.M. Jewish secrets. Odessa, 1873.

Zaslavsky D.I. Jews in Russian literature // Jewish Chronicle. 1923. Issue. 1.

Zotov V. Cagliostro. His life and stay in Russia // Russian antiquity. 1875. January.

Ivanin I.S. On the history of Russian Freemasonry in Russia // Russian antiquity. 1882. September.

Ivanov Yu. Be careful: Zionism! M., 1971

Ivantsov-Platonov AM Heresies and schisms of the first three centuries. M., 1878.

Ideology and practice of international Zionism. M., 1978.

Izbornik. In the series: Library of World Literature. M., 1969. T. 15.

From the papers of Count Mamonov. From letters and testimonies of the Decembrists. Criticism of modern state of Russia and plans for the future structure. St. Petersburg, 1906.

Ilyinsky F. Deacon Fedor Kuritsyn // Russian archive. 1895. No. 2.

Ioffe I. From the life of the first Jewish community in Riga // Experienced. Vol. 2.

History of world literature. In 9 volumes. M., 1984. T. 2.

The origins of Russian fiction. The emergence of plot narrative genres in ancient Russian literature. L., 1970.

History of the Jewish people. In 2 volumes. Jerusalem, 1979. Vol. 2.

History of Russian literature. In 9 vols. M.-L., 1941-1947.

Jost W. History of the Israelites, 1846.

Istrin V.M. Books of time and images by Georgy Mnich. Chronicle of George.

Amartola in the ancient Slavic-Russian translation. In 2 volumes. Pg., 1922.

Istrin V.M. Essay on the history of ancient Russian literature of the pre-Moscow period. Pg., 1923.

Kaluzhsky A. (AM Lavrov). Friendly advice to Jews (censored permission. 1906. 17

January. Place of publication unknown). Career

P.I. Rachkovsky // Past. 1918. No. 2. Kaufman A.E. Friends and enemies of the Jews. In 3 volumes. St. Petersburg, 1908. T. 3. Kaufman A.E. Features from the life of gr. S.Yu. Witte // Historical Bulletin. 1915. April. Klimov G. Prince of this world. San Francisco, 1980. Klyuchevsky V.O. Russian history course. Pg., 1918. Part 4. Kozlova N.V. Some aspects of the cultural and historical characteristics of the Russian merchants // Bulletin of Moscow University (History). 1969. No. 4. Kon N. Blessing for genocide: the myth of the worldwide Jewish conspiracy and the "Protocols"

Elders of Zion". M., 1990.

ŸŸŸŸ N. Warrant for Genocide. The Myth of the Jewish World-Conspiracy and the Protocols of the Elder of Zion. London, 1970. Koni A.F.

Collection op. In 5 vols. M., 1957. Korneev L. The class essence of Zionism. Kyiv, 1982. Jew's bones as protection against the death of livestock. Report to the Government Synod of Volyn-Zhitomir Bishop Daniel dated February 18, 1810 // Russian antiquity. 1903. T. 10. Krebs V. Uman massacre. Kyiv, 1879. Krestovsky Sun. Petersburg slums. In 2 vols. M.-L., 1935.

Krestovsky Vs. Panurgovo herd. Leipzig, 1870.

Krestovsky Sun. Collection op. In 9 volumes. St. Petersburg, 1899-1905.

Krestovsky Sun. Egyptian darkness. St. Petersburg, 1889.

Kryzhanich Yu. Politics. M., 1965. Kugel A.R. Leaves from a tree.

L., 1926. Kuzmin An. Tatishchev. M., 1981. Kuzmin An. Which

temple are we looking for the way to? M.,

1989. Kukolnik P.V. Anti-Cyprinus. Memories of

N.N. Novosiltsev // Russian archive. 1873.

T. 15. Kushner B. Open letter to academician I. Shafarevich // "22".

Jerusalem, 1989. No. 64. Lavrinovich M. Vilna in 1812 // Historical Bulletin. 1897. T. 10-12.

Laqueur W. Russia and Germany: A Century of Conflict. Boston, 1965. Levitina V. Russian

theater and Jews. In 2 books. Jerusalem, 1988. Lerner O.M. Major Osman Bey

before the court of common sense. Odessa, 1874. Levandovsky A.L. Process of the Temple Knights.

Pages of the history of state and law // Man and law. 1976. No. 1.

Lipman Z. From family memories // Jewish antiquity. 1907. Litvin S. Essays on the

"Kolymazhny Yard" // Historical Bulletin. 1897. T. 69. September. Litvin S. Marriage of Rebekah. St. Petersburg, 1895.

Litvin S.

Sacrifice // Historical Bulletin. 1897. October-November.

Litvin S. Among the Jews // Historical Bulletin. 1896. No. 10-12. Litvin S. Among the Jews. M., 1897. Litvin

S. Memoirs // Historical Bulletin. 1906. Likhachevsky, priest. How we, Russians,

oppress Jews // Rus. 1881. No. 40. Lozinsky

S.T. Medieval moneylenders. Pg., 1923. Losev S., Petrusenko V. Revenge

the American way // Ogonyok. 1981. No. 15. Lyubimov L. In a foreign land. M., 1963. Magnitsky M.L. Duma at

the grave of gr. Speransky // Russian antiquity. 1883. November. Maor I.

Russian philosopher Vladimir Solovyov // Panorama of Israel. 1985, No. 175. Maykova T.

Peter I and the Orthodox Church // Science

and religion. 1979. No. 2. Mann Yu. Faculties N.I. Nadezhdina. – In the book: N.I. Nadezhdin. Literary criticism.

M., 1972.

- Manfred A.Z. Formation of the Russian-French alliance. M., 1975.
- Markevich B. Abyss. - Paulie. collection op. In 10 volumes. St. Petersburg, 1885. Vol. 8,9, 10.
- Markish D. The day before // Sputnik. 1990. No. 305.
- Masonov I.F. Dictionary of pseudonyms. In 4 vols. M., 1960. T. 4.
- Freemasonry in its past and present. M., 1914-1915. T. 1.
- Mashovets N. Anxiety of the obvious: ideological notes.// Our contemporary. 1980. M 6.
- (Mezhetsky) Memoirs of Mitrofan Porfiryevich Mezhetsky // Historical Bulletin. 1899. August.
- Meshchersky V.P. My memories. At 3 o'clock. St. Petersburg, 1912.
- Melnikov-Pechersky A. On the mountains. In 2 vols. L., 1958.
- Mieses M. Poles-Christians of Jewish origin. Warsaw, 1938. Vol. I-IV.
- Milyukov P.N. Preface. – In the book: The truth about the “Zion Protocols”. Literary forgery. Paris, 1922.
- Mints I.I. Metamorphoses of the Masonic legend // History of the USSR. 1980. M4 4.
- Mironova M.V., Menaker A.S. In his repertoire. M., 1984.
- Mikhailov O.M. Derzhavin. M., 1977.
- Mikhailov O.M. Derzhavin (ZhZL). M., 1977. S. 216-219.
- Mikhailov O.M. Dmitry Donskoy. M., 1975.
- Mikhailov O.M. Kuprin. M., 1978.
- Mikheleva S.B. Naive times of Masonic lodges... //Science and religion. 1974. No. 10.
- Mitskevich A. Poems. Poems. – In the series: Library of World Literature. M., 1968. T. 96.
- Mordvinov V. Secrets of the Talmud and Jews in relation to the Christian world. M., 1880.
- Mochulsky K. Vladimir Solovyov. Life and teaching. Paris, 1951.
- (Muravyov) Notes of Count M.N. Muravyov Vilensky // Russian antiquity. 1884. T. 1.
- N. On the history of Freemasonry in Russia // Russian antiquity. 1907. April.
- Nekrasov S. Rituals and symbols of free masons // Science and religion. 1974. No. 10.
- Nikitenko A.V. Diary. In 3 volumes. M., 1955.
- Nilus S. A. Great in small // Ray of light. 1920. Issue. 3.
- Okreits S.S. Memoirs // Historical Bulletin. 1916. T. 145.
- Oksman Yu.G. Comments. – In the book: A.S. Pushkin. Collection op. In 10 volumes M., 1961-1963. T. 6.
- About the schismatics under Emperor Nicholas I and Alexander II (supplemented by a note from Melnikov-Pechersky). Berlin-Leipzig, 1882.
- Orlova-Smirnova M.V. In memory of Sergei Alexandrovich and Elena Alexandrovna Nilus. – In the book: The Orthodox Way. Jordanville, New York, 1986.
- Orshansky I.L. From the modern history of Jews in Russia. In 2 volumes. St. Petersburg, 1872.
- Osman-Bey V.A. Conquest of the world by the Jews. Basel, 1873 (in German). Osman Bey. Conquest of the world by the Jews. Warsaw, 1880. Essays on the history of the USSR. The period of feudalism. M.; 1955.
- Paleolog M. Imperial Russia in the era of the Great War. History and modernity. Berlin, 1922. T. 3.
- Paley is smart. According to a list made in Kolomna in 1406. M., 1892.
- Experienced. St. Petersburg, 1910.
- Peretz V. On the issue of Jewish-Russian literary communication // Slavia. Prague, 1926-1927, ý 5.
- Pigalev V.A. Bazhenov (ZhZL). M., 1980. pp. 157-175.
- Pigalev V. Dark paths of reaction // Soviet warrior. 1982. No. 3.
- (Pikul V.) B. Ivanov. A quiet shot. M., 1977.
- Pikul BC At the last line. Chronicle novel // Our contemporary. 1979. No. 4-7.
- Letters and reports of the Jesuits about Russia at the end of the 17th – beginning of the 18th century. St. Petersburg, 1904.

- The Tale of Bygone Years. At 2 o'clock (Literary monuments). M.-L., 1950.
- The skirt is bookish. (Helena Watrobska) The Izbomik of the XIII-th Century (God. Leningrad, GPB, Q.p. 1.18). Switzerland, 1989.
- Polonskaya-Vasilenko N.D. From the history of Southern Ukraine in the 18th century. // Historical notes. M., 1945. T. 14.
- Polish Catechism. – In the book: Yu.F. Samarin. Jesuits and their attitude towards Russia. M., 1868.
- Poliakov L. L'histoire de l'antisemitisme. Vol. 4; Emancipation and Racist Reaction. Barcelona, 1986.
- Poliakov L. Totalitarianisms of the 20th century: An outdated historical phenomenon? Paris, 1987.
- Porudominsky V. I. Dal (ZhZL). M., 1971. P. 247.
- Porfiryev I.Ya. Apocryphal tales about Old Testament persons and events according to manuscripts of the Solovetsky Library. St. Petersburg, 1887.
- Posnov M.E. History of the Christian Church. Brussels, 1964.
- Przhetslavsky O.A., Ignatius Turkul - Minister of the Kingdom of Poland // Russian antiquity. 1875. December.
- Przhetslavsky O. A. Memoirs // Russian antiquity. 1883. T. 14.
- Przhetslavsky O.A. Kaleidoscope of memories //Russian archive. 1872. T. 10.
- Przheclavsky OA. Kaleidoscope of memories//Russian archive. 1872. T. 12.
- Przhetslavsky O. A. Prince Xavier Drutsky-Lubetsky // Russian antiquity. 1878. T. 21.
- Przhetslavsky O. A. Memoirs // Russian Archive. 1872. T. 10.
- Przhetslavsky O. A. Memoirs//Russian antiquity. 1883. No. 14.
- Przeclawski J. Memoirs understood. Vilnius, 1844.
- Przeclawski J. Death and revival. Vilnius, 1844.
- Protopopov V. In search of the promised land. St. Petersburg, 1908.
- Pushkarev S.T. Russia in the 19th century. New York, 1956.
- Pushkin A.S. Full collection op. In 10 volumes. M.-L., 1954-1956.T. 6.
- Pypin A.N. Biblical sect of the twenties // Bulletin of Europe. 1871. March.
- Pypin A.N. Research and materials on the era of Catherine II and Alexander I. St. Petersburg, 1916.
- Ravrebe I. Traveler of the late 17th century. – Abraham Kunki // Jewish antiquity. M., 1928. ѧ. XIII.
- Exposing the great secret of the Freemasons (From the papers of the late O.A. Przhetslavsky). M., 1909.
- Rauch G.O. Diary // Red Archive. 1926. Issue. 19.
- Ritual processes of 1816 // Jewish antiquity. 1912. Issue. 1.
- Rodionov I. A. Sons of the Devil. Belgrade, 1932. pp. 4-6.
- Rodionov I.A. Our crime (Not nonsense, but reality). From modern folk life. St. Petersburg, 1909.
- Rozanov V.V. Religion and culture. St. Petersburg, 1899.
- Rozov N.N. Book in Ancient Rus'. M., 1977.
- Rozov N.N. Synodal list of works by Hilarion, a Russian writer of the 11th century. // Slavia. 1963. Roch. XXXII.
- (Romanov) Vel. book Nikolai Mikhailovich. Emperor Alexander I., Experience of historical research. Pg., 1914.
- Romanovsky AM The French in Chaussy in 1812 "Russian Antiquity", (December), 1877.
- Rosenblum SA Being Jewish in the USSR Paris, 1982.
- Rosques D. Despite the Apocalypse. Jerusalem, 1989.
- Rossov S. The Jewish Question. (No imprint.)
- Rochester-Kryzhanovskaya V.I. Web. Revel, 1906.

- Rumyantseva BC Popular anti-church movement in Russia in the 17th century. M., 1986.
- Russian periodicals (1702-1894). M., 1959.
- Russian antiquity. 1876. T. 16.
- Russian writers of the XI-XX centuries. A.F. Veltman. M., 1989. T. 1.
- Russian biographical dictionary. St. Petersburg, 1897-1914.
- Russian chosen ones. Berlin, 1907,
- Russian people about Jews. St. Petersburg, 1891.
- Russian-Turkish War 1877-1878 M., 1977.
- Russian Jew. 1882. No. 9. (Lecture notes by V. Solovyov).
- Rivin M.D. Even. St. Petersburg, 1912.
- Ryabinin Y. Polish Freemasonry. – In the book: Freemasonry in its past and present. In 2 books. St. Petersburg, 1915. T. 2.
- S.P. Jew on the European stage // Jewish Week. 1910. No. 9.
- Samarin Yu.F. Jesuits and their attitude towards Russia. M., 1868.
- Sanglen Ya.I. Notes // Russian antiquity. 1883. March.
- Semyon A.V. Russian Freemasonry in the 18th century. – In the book: Freemasonry in its past and present. M., 1914-1915. T. 1.
- Semeka A.V. Russian Rosicrucians and the writings of Empress Catherine II against Freemasonry // Journal of the Ministry of Public Education. 1902. T. II.
- Semennikov V.P. Book publishing activity N.I. Novikov and Printing Company. Pg., 1921.
- Semevsky V. Decembrist Masons // Past years. St. Petersburg, 1902. No. 2.
- Semenyuk V. Nationalist madness. Minsk, 1981.
- Skabichevsky AM History of modern Russian literature. 1848-1908. St. Petersburg, 1909.
- Skalkovsky K. Modern Russia. Essays on our state and public life. St. Petersburg, 1889.
- Slizberg G.B: Baron Ginzburg. His life and work. Paris, 1933.
- Slizberg G.B. Things of a long time ago. Paris, 1934. T. 3.
- Smirnov A. Messianic expectations and beliefs of the Jews around the time of Jesus Christ (from the Maccabean Wars to the destruction of Jerusalem by the Romans // Scientific Notes of Kazan University. 1900. January.
- Snetkovsky P. St. Petersburg branch in 1896-1901. // Past. 1921. No. 16.
- Sokolovskaya T. About Freemasonry in the former Russian fleet // Sea. 1907. No. 8.
- Soloviev BC Letters. In 2 volumes. St. Petersburg, 1907.T. 2.
- Soloviev BC Three conversations. New York, 1954. P. 207.
- Solovyov S. M. Life and creative evolution of Vladimir Solovyov. Brussels, 1977.
- Soloukhin V. A. Pebbles on the palm // New world. 1986. No. 8.
- Union of the Russian People. Based on materials from the Extraordinary Investigative Commission Provisional Government of 1917. M.-L., 1929.
- Works of Empress Catherine II. Literary works. A. Vvedensky.
- Introductory article. St. Petersburg, 1893.
- Speransky V. Vladimir Solovyov on the Jewish question // Dawn. Paris, 1929. No. 6.
- Stanislawski M. Tsar Nicolas I and the Jews: The Transformation of Jewish Society in Russia. 1825-1855. Philadelphia, 1983.
- Stashkevich H. Protsi plini historii // Flame. 1983. No. 10.
- Stoglav. St. Petersburg, 1863.
- Pages of the past. Messianic sentiments in 1813 // Dawn. Paris, 1930. No. 42.
- Strakhov N. Life and works of N.Ya. Danilevsky. - In the book:
- Stroev V. Vladimir Solovyov and Jewry // Dawn. Paris, 1925. No. 49.
- Son of the Fatherland. 1816. No. 26.
- Suvorin A.S. Diary. M.-Pg., 1923.
- Schulsinger J. Annates du prince de Ligne; Un precurseur du sionisme au XVIII-e siecle: le

prince of Ligne. Paris, 1936.

Secret acts of Judaism//Double-headed eagle. 1927. No. 11.

Tikhomirov L.A. Towards the reform of a renewed Russia (Articles 1909-1911). M., 1912.

Tolstoy-Znamensky D.N. Reply to Tsiprinus//Russian Archive. 1876.

Tutkevich D.V. What are Jews? Kyiv, 1906.

(Umanets S.I.) CA Mosaic (From old notebooks) // Historical Bulletin. 1912. No. 12.

Florovsky A.V. Patriotic War and Novorossiysk Territory // Notes
Imperial Odessa Society of History and Antiquity. Odessa, 1913. T. 31.

Reader on the history of Ukraine. Kyiv, 1959. T. 1.

Tsvibak M. Platonov and his school. – In the book: Class enemy on the historical front. M.-L., 1931.

Ch-v. Mikhail Leontievich Magnitsky. New data on its characteristics // Russian antiquity. 1875. November.

Chernukha V.T. Government policy regarding printing in the 60-70s of the 19th century. L., 1989.

Frankel J. Prophecy and Politics: Socialism, Nationalism and the Russian Jews. 1862-1917.
Cambridge, 1981.

Chechulin N. Russian provincial society in the second half of the 18th century. St. Petersburg, 1889.

Shafarevich I. Russophobia // "22". Jerusalem, 1989. No. 63-64.

Shatskin Ya. New materials about the participation of Jews in the War of 1812 // Jewish antiquity. 1914.

Shvartsband S.M. On the question of the sources of "The Tale of the Baptism of Rus". - In the book:
Russian Literature and History. Jerusalem, 1989.

Chic A. Denis Davydov. Paris, 1951.

Schilder N.K. Two denunciations in 1831 // Russian antiquity. 1898. December.

Schilder N.K. Emperor Alexander the First. In 4 volumes. St. Petersburg, 1905.

Schilder N.K. Emperor Nicholas the First, his life and reign. St. Petersburg, 1903.

Shifrin N.Sh. On the characteristics of royal duties in Palestine in the first half of I
thousand BC according to biblical tradition // Bulletin of ancient history. M., 1967. No. 1(99).

Scholem G. Main currents in Jewish mysticism. In 2 volumes. Jerusalem, 1984. Vol. 2.

Shugurov M.F. History of Jews in Russia // Russian Archive. 1895. No. 3.

Shabelskaya E.A. Satanist XX century. Riga, 1934. Ch. 1.

Shabelskaya E.A. Fifteen years later. Riga, 1934. Part 2.

Shabelskaya E.A. The mystery of Martinique. Riga, 1936. Part 3.

Shyla, du. Memories of S.A. Nilus and the Protocols of Zion // Jewish Tribune. 1922. No. 72.

Shmakov A.S. International secret government. M., 1912.

Shmakov A.S. Hebrew language. M., 1897.

Shmakov A.S. Minsk process. M., 1899.

Shmakov A.S. Gomel case. M., 1905.

Shmakov A.S. Svoboda i evrei M., 1906.

Shmakov A.S. The case of the pogrom of Jews in Vyazma on October 19/20, 1905, M., 1907.

Shmakov A.S. Pogrom of Jews in Kiev. M., 1906.

Shmakov A.S. "The United Bank case". M., 1909.

Shmakov A.S. "The Jewish Question on the Stage of World History." M., 1912.

Shugurov M.F. History of Jews in Russia // Russian Archive. 1895. M 1-5.

Engelhardt N.A. Catherine's Colossus // Historical Bulletin. 1908. April.

Encyclopedic Dictionary. Brockhaus and Efron. (Matsievich.) St. Petersburg, 1893.

Epstein M.B. On the history of the Jewish colony in St. Petersburg // Jewish Chronicle. Pg.-M., 1923. Issue.

(Ettinger J.)

Efron S.K. Memories of S.F. Sharapova // Historical Bulletin. 1916. T. 143.

Yuditsky A.D. Jews in the textile industry of the 19th century. // Historical collection. M.-L., 1935. T. 4.

Yul Yu. Notes of Just Yul, Danish envoy to Peter the Great. Extracted from the Copenhagen State. archive and translated from Danish by Yu.N. Shcherbachev // Readings at the Imperial Society of Russian History and Antiquities at Moscow University. M, 1899.

Yakimov V. Krestovsky in Nakhichevan // Historical Bulletin, 1902. No. 3.

Yakovlev N.N. August 1, 1914. M., 1974.

APPLICATIONS

EVIL STORYTELLER

Outbreaks of anti-Semitism in one era or another have always been connected in a certain way with historical phenomena - Jews were blamed for the economic and political failures of the country, for the outbreak of wars and revolutions.

Likewise, in the Crimean War, which led to the defeat of Russia, signs were seen of a Judeo-Masonic conspiracy. We are talking about the novel by N.P. Wagner "The Dark Path".

The Crimean War did not seem to affect the Jews, since military operations were carried out in places where the Jewish population (Krymchaks, Karaites) was insignificant. This time the Tatars were accused of collaborating with the occupying forces: during the Allied landing in Yevpatoria in 1854, several Tatar villages rebelled. Retribution followed immediately: the mass eviction of Tatars from Crimea began¹.

Freemasonry, banned by Alexander I in 1822, finally went underground after the suppression of the Decembrist uprising. And until the revolution of 1905, practically nothing was known about Russian Freemasonry. But the state police apparatus did not forget about the Freemasons. In "Sevastopol Stories" L.N. Tolstoy described the fate of an officer who wished to volunteer for war and was obliged to answer a request about his membership in the Masonic lodge. In the same "Sevastopol Stories" soldiers are mentioned "from the Jews in appearance." Indeed, under Nicholas I, there were proportionally more Jewish soldiers in the army than Christian soldiers: during recruitment, Jews supplied ten soldiers per thousand, and Christians only seven. M. Aldanov writes that the participation of Jews in the wars with Persia (1826-1828), Turkey (1828-1829) and the Eastern (1853-1856) was very noticeable². It is less known that on the other side of the front, through the efforts of Adam Mickiewicz, Arman Levy and Sadyk Pasha (Tchaikovsky), an Israeli regiment was created and an attempt was made to create a Jewish legion. It was Miscavige's dream come true - to see Israel reborn and armed. Personnel for this regiment were supplied by captured Jews who voluntarily served in the regiment of Ottoman Cossacks, the same outcasts in Turkey as the Jews in Russia.

Therefore, reproaches of treason should be addressed to both the "Nekrasovites" and the conglomerate of Polish, German and Hebrew families³. The Great Powers reacted very coldly to this idea, not wanting to undertake obligations to the Jews, just as the Sublime Porte, having agreed to the creation of the legion, did not issue an official firman. Apparently, Baron Rothschild, whose representative negotiated with Turkey about providing a loan, was not interested in this matter. Be that as it may, the possible trump card for anti-Semitic conclusions was not, as far as I know, used in Russian journalism and literature of that time (the issue could not be seriously considered

"Jewish warrior").

Nikolai Petrovich Wagner belongs to the forgotten writers, a return to which is unlikely even in the post-perestroika era. But the name of Wagner the scientist is known, and any Soviet encyclopedia mentions his scientific activities. He was born in 1829 in the family of a medical professor at Kazan University. The Wagner family is made up of baptized Jews. Their ancestor, Vasily Alekseevich, was the manager of Count Alexei Kirillovich Razumovsky and converted to Christianity in 1744, receiving the patronymic name of his successor at baptism. By the empress's personal decree of March 19, 1745, he received hereditary nobility. Subsequently he served as an adjutant under Razumovsky⁴. His descendant, N.P. Wagner became a professor of zoology at Kazan University (from 1860) and then at St. Petersburg University (from 1871), organizer and director of the Solovetsky Biological Station, and a major researcher of the fauna of the White Sea. In 1877-1879 he published and edited the popular science magazine *Svet*, and in 1891 he was elected president of the Russian Society of Experimental Psychology. The pinnacle of Wagner's scientific activity is recognized as the work of 1862, which became a sensation in the scientific world: "Spontaneous reproduction of caterpillars in insects." In this work, for the first time in the world, the phenomenon of pedogenesis (the phenomenon of child reproduction) was established. In 1869, the French Academy of Sciences awarded Wagner the Borden Prize. This, however, did not prevent Wagner from being a supporter of spiritualism and polemicizing on this issue with D.I. Mendeleev. Of particular note is his connection with F.M. Dostoevsky: significant correspondence between them has been preserved, mostly concerning spiritualistic seances, as well as Dostoevsky's possible collaboration in Wagner's journal "*Svet*" (in total, seven letters from Dostoevsky to Wagner dating back to 1875-1877, and 11 letters from Wagner during the same period have been preserved period). There is no doubt that Dostoevsky's views, reflected in *A Writer's Diary*, influenced Wagner. His scientific and literary biography is presented quite thoroughly by V.I. Mildon in the new biographical dictionary "Russian Writers 1800-1917" (M, 1989. Vol. 1). One significant error crept into the article, and there was no mention of the tragedy in the family of the famous professor. We are talking about his son, writer Vladimir Nikolaevich, who shot his own wife. At the trial, a curious circumstance emerged: the parents, through inexplicable cruelty, brought their son to a state of degradation. The witness wrote: "Vladimir is the product of strange, inexplicable cruelty and thoughtlessness, an abandoned and unloved child. For pranks or bad grades, he was locked in a closet for whole days and, finally, kicked out of the house. Downtroddenness and embitterment and, perhaps, mental abnormality led to The crime subsequently found its explanation for the strange treatment of Purr the Cat with his son: old Wagner was abnormal and ended up with progressive paralysis."⁵ This happened in the 90s (I wonder how F.M. Dostoevsky would have reacted to this...)⁶.

As for our hero's literary path, it began with editing the journal of the Moscow Society of Agriculture in the 50s. However, his literary fame was brought to him by the collection of philosophical tales and parables "Tales of the Purring Cat" (the first edition was published in 1872, and the last, tenth, already in Soviet times - in 1923). Most contemporary critics agreed that in terms of their depth, brightness of colors, originality of concept and artistic simplicity of presentation, these "Fairy Tales" should be considered classics of children's literature. In other popular books for young people, however, he had little success. Thus, regarding Wagner's essays "Pictures from the Life of Animals," S. Marshak wrote that they are typical of "an unlawful combination of scientific information, anecdotal details and stylistic flourishes"⁷.

Wagner's novel "The Dark Path" stands apart. His story is like this. He began publishing in the "mysterious," "fantastic" magazine "Rebus" in 1881. The novel was published for a long time, until 1884, but only the first three parts were published in the magazine. The last, fourth, was included in a separate edition of the book (St. Petersburg, 1890). In "Rebus" the novel was called "Dark Business", but later received a new name - "Dark Path", which

was associated with changes in the plot of the novel, which unexpectedly switched from a criminal (ritual) crime to a subject that had nothing to do with the plot.

The setting of Wagner's novel covers the beginning of the 50s and extends to 1862, to the famous Spiritual Day, May 26, old style, when fires occurred in St. Petersburg. If the issue is clear with the end date, which is easily verified, then there are problems with the start date; and, first of all, they are associated with the inaccuracy of the author himself, who came to his senses only in the middle of the novel and was forced to give an explanation: "... in the first and last chapters of my story, inaccuracies in the numbers of years caught my eye. I don't know how this happened, but the whole incident moved back more than ten years and much of the story becomes a complete anachronism. My mother was killed in 1851..." (Rebus. 1882. No. 48. P. 499).

It should be noted that there is no coherent storyline in the work - the author did not cope with the novel. It consists of separate, loosely connected chapters. Some of them, however, there are very few of them, have some literary merit and can be considered as inserted short stories.

The novel begins with a mysterious murder in an abandoned mill. The hero's mother is killed, and the murder itself has some ritual overtones. The hero gets to the mill and finds out that sectarian zeal is taking place there⁸. Victims for these Russian "Athenian nights" were recruited from the surrounding villages.

The hero, on whose behalf the story is told (by the way, we learn about his last name - Olinsky - only from the 40th chapter of the first part, and his name - Vladimir - even from the second part of the novel), is trying to find those responsible for the murder of his mother, but unexpectedly for the reader, who believed that the detective principle should form the basis of the plot, begins to deal with the worldwide conspiracy of Jews. It is quite reasonable that the hero's friend is indignant: "And you sit quietly?! You do not expose murderers and debauchees!.." (Rebus. 1881. No. 9. P. 80). Yes, the hero does not expose the villains, but falls in love with the beautiful Jewish Sarah, a circus actress who received an excellent education at a women's institution in Brussels, where she took lessons in history and philosophy from Dr. Schlaepfel, and political economy and jurisprudence from Dr. Mitermer. On top of everything else, she is an agent of the world "kagal". The hero at first thinks that his beloved is a dissolute adventurer, but soon realizes "what a breadth of strictly disciplined freedom was hidden in this imaginary adventurism." Sarah -

a highly talented, wonderful and even brilliant actress, a magnificent pianist, but she put all her beauty, all her talent at the service of Jewry. For this purpose (the Jews achieving world domination), Sarah enters into a relationship with the Grand Duke (his name is never called, but in this episode one should apparently see an echo of the love affair between Grand Duke Nikolai Konstantinovich and the American adventuress Fanny Lear).

However, the outstanding spy Kahal, as well as all the Jewish characters, is incredibly talkative. With captivating frankness, she explains to the hero: "I hate, I despise your entire damned family of despots, persecutors of the poor tribe of the great Jehovah. If it were possible to deceive all of you, despicable ones, to ruin everyone, drown them, burn them over a low fire... I... I... - and she brought her face close, close to me, distorted with anger - I, Sarah, would have done this with my own hands" (Rebus. 1882. No. 37. P. 306).

At the same time, Wagner's completely wild and absurd description of the setting of a provincial booth, in which her 12-year-old dissolute sister labors along with Sarah and where a secret congress of "world conspirators" is taking place, attracts attention. Naturally, the hero penetrates into the secrets of the Kagal in the simplest way: he eavesdrops, accidentally finding himself behind the scenes. The similarity with the anti-Semitic chapters of Goedsche's (Ratcliffe) novel "After Sedan" is obvious: there the heroes eavesdrop on conversations at the Council of Conspirators in an old Jewish cemetery, here in a provincial town, behind the scenes of a theater and circus booth. The meeting opens with an address in German (perhaps referring to Yiddish, which the author calls "Jewish jargon"):

"I greet the meeting of the main leaders of Jehovah's long-suffering people!" the rabbi began. "I greet the east and the west, the north and the south. Let us thank the Almighty, who has allowed us to gather here and discuss the cause of God" (Rebus. 1881. No. 37. P. 307). The rabbi continues: "Brothers of God's family! Suffering, persecution, wandering are our lot, but the Almighty will one day lead his people out of bondage and lead them to the Promised Land. The enemy rose up against us with a sword, but we put gold on the cup of God's wrath, May he be appeased! The enemy is strong with his hordes, but we have something to buy them with. He sucks the blood from us and our children. He made our children cantonists.

the little lion cubs that grow up will sow discord in his regiments and tear his entrails to pieces. He has strength, we have cunning. We are Samson's foxes and will burn the pastures of the Philistines with our tails. They will drink the full cup of famine and ruin. Their mothers and wives will curse their fruitful vein, seeing how their children will die of hunger at their feet. We, skinny crabs, will devour the fat crabs, but first we will milk all their teats. Death to the Philistines! Death to the enemies of God's people" (Rebus. 1882. No. 37. P. 307).

Of course, this philippic deserves close attention. Some fragments of it are reminiscent of the "Protocols of the Elders of Zion": about the power and power of gold, about cunning, etc. Particularly noteworthy is the passage about the cantonists. It is difficult to say what Wagner meant. Let us note one circumstance: over 29 years, the total number of Jewish cantonists according to the "Brief Jewish Encyclopedia" is approximately 50 thousand people. Most of them were baptized and disappeared into the mass of the Russian people, making up a significant percentage of the urban intelligent population of imperial cities that were outside the Jewish Pale of Settlement. How the "young lion cubs" could tear apart the "insides" of their enemies remained Wagner's secret⁹.

Next, the secret council of "all-world conspirators," in accordance with the tradition dating back to Dumas the Father's novel "Notes of a Doctor," begins to analyze the situation in the countries of which they are representatives. The famous leader of the East, i.e. representative of Russia, lists successes (an increase in the number of members of the community, although it is not clear which one, the approval of Kagal in Astrakhan; the penetration of agents into Sarepta; successful competition in Kazan; the organization of trade in Orenburg, etc.) and complains about the carelessness of his brother Ben Itsekue, who was zealous beyond measure in the past (i.e. in 1852) during the killing of "two wicked babies" in Saratov. This story has already cost 50 thousand. In conclusion, the "leader of the East" reads out a financial report, which drew approval from those present.

The "famous leader of the West" claims that they have found the key to the whole country, and this key is golden. All ministries have springs that can be pressed if necessary; a center has been "gossiped" (created) in Paris. Further, the leader of the West talks about the omnipotence of Jewry, citing the following as an example: "Recently they wanted to take away the estate from one voluntary emigrant G. (here he named one well-known surname), but Samuel von Rothschild threatened to refuse a simple loan, and the estate was returned." (Rebus. 1882. No. 37. P. 307). We are talking, of course, about Herzen - for censorship reasons, Wagner could not give the full name of the political emigrant. And here is what Alexander Ivanovich himself says in "Past and Thoughts" about how James (and not Samuel) forced Nicholas I to submit to financial laws, equally the same for both the tsar and a mere mortal: "The letter was excellent, sharp, persistent, as it should - when power speaks to power... Rothschild... demands payment... in case of refusal, he will subject the matter to discussion with legal advisers and advises to think very carefully about the consequences of refusal, especially strange at a time when the Russian government wants to conclude a new loan through him. Rothschild has concluded this. that, in case of further delays, he will have to publicize this matter through magazines to warn the capitalists." Herzen, without irony, calls Rothschild the emperor, for "After a month or a month and a half, the St. Petersburg merchant Nikolai Romanov, frightened by the competition and publication in Vedomosti, paid the highest order of Rothschild illegally

detained money with interest and interest on interest, justifying ignorance of the laws... Since then, we have been on the best terms with Rothschild; he loved in me the battlefield on which he beat Nicholas, I was for him something like Marengo or Austerlitz, and he several times told me the details of the case..."

But then the leader of the West moves on to the most important thing: "We are starting a war in the East, a big war in which three powers will take part: Turkey, England and France - maybe Austria and Italy will also come. over the sons of Jehovah" (Rebus. 1882. No. 37. P. 308). This passage is the climax of the novel. The Russian government should be warned, but... There are several "buts". The hero enters into a deal with the beautiful Sarah and for 20 thousand rubles, which are returned to him, he is ready, on the nobleman's word of honor, to "keep silent" about the "Jewish tricks" (Rebus. 1882. No. 38. P. 314).

The second "but" is more important and, of course, the following tirade was written under the influence of Dostoevsky (which is easily proven). Olinsky argues: "...why won't you report?! After all, you are Russian! The Jewish kagal is arming itself against your homeland, Russia. A secret society is organizing frauds... And you, you, Russian, sold your silence for female beauty and for 20,000 rubles. Shame and shame on you, a Russian nobleman!!!!... But how to inform?... to inform! After all, this is the business of the gendarmes, the business of the police, and if she looks badly, then it means that she was well paid to intervene in some way. a political matter was extremely dangerous. Especially in a Jewish or Jewish matter (what meaning is put into the distinction between a Jew and a Jew is unclear. - S.D.) Here they will make twenty denunciations before you get around to making one. No, it is. It's better, it's more prudent to remain silent! Yes, finally, which of us nobles from our local society would have acted differently in this case? And I went through one after another of our landowners and repeated with pleasure: no one! (Rebus. 1882. No. 38. P. 315).

"Diary" by A.S. Suvorin opens with a fragment of memory about F.M. Dostoevsky, whom Suvorin saw on the day of Mlodetsky's assassination attempt on Loris-Melikov. Dostoevsky spoke about the strange attitude of society towards political crimes and, as an example, expressed the idea that if he had overheard a conversation about the laying of the infernal machine in the Winter Palace, he would not have been able to contact the police with a warning. Suvorin answered the question in the negative. Dostoevsky says: "And I wouldn't go. Why? After all, this is horror. This is a crime. We, perhaps, could have warned... I went through all the reasons that would force me to do this. The reasons are solid, solid, and then I thought about the reasons, who would not allow me to do this. These are reasons - just insignificant. Simply - the fear of being branded as an informer. I imagined how they would look at me, how they would question me, make confrontations, perhaps offer a reward, otherwise they would suspect me. in complicity. They will print: Dostoevsky pointed out the criminals. Is this the police's business... Is this all normal here, that's why all this is happening, and no one knows what to do... I would write about this. I could say a lot of good and bad things for both society and the government, but we can't talk about the most important things."10

The hero's first clash with the Kahal ends in a trial, from which it is clear that the vigilant authorities of the times of Nicholas I were aware of the "Jewish intrigues." The sovereign himself became interested in the case of Vladimir Olinsky, but the scene in the spirit of "The Captain's Daughter" ended with the hero's exile to the Caucasus. And the entire second part of the novel is devoted to the stay of Olinsky, exiled as a soldier, in a small border fortress. We know the description of military operations in the Caucasus from the works of Bestuzhev-Marlinsky, Lermontov, Leo Tolstoy, Mordovtsev. It must be said that Wagner's depiction of the conquest differs sharply from those given by his predecessors. Let's remember

"Hero of our time" Pechorin, who makes love, duels, plays cards, etc., but never thinks about why he is in the Caucasus. He, like

heroes of other "colonial novels" - from Bestuzhev to N.N. Karazin, they don't look for this reason. Only in the distant future will it be announced, on the one hand, voluntariness, and on the other, the cultural function of annexing the "wild outskirts". Wagner, unlike his predecessors, poses this question: 40 years of social school were not in vain.

The garrison of the fortress, nicknamed "Oblomovka", not much different from the disabled team of Captain Mironov, was in a state of extremely carefree, "Oblomov" sleep (Rebus. 1882. No. 40. Part 2. P. 432-433). From time to time, forays of the mountaineers were repelled, ending in massacre. Sometimes, for entertainment, they pacified the "peaceful" mountaineers: "They destroyed entire villages... They seized their cattle" (Rebus. 1882. No. 45. P. 472). And for what? "We are the 'great Russians'... let's go to instill... the dominion of bribes on the peaks of the Caucasus. We will corrupt with our grabbing these peaceful mountain children who now live so patriarchally and do not know what bribery means. And I again imagined the 'batalyk'. Piles of bodies in a peaceful God's Church!.. Blood!.. Broken iconostasis... And the disfigured face of the One who drove out of the temple the corrupt merchants who desecrated Him with their trade!.. At what a terrible, dear price is this disgusting right of theft, debauchery, and robbery bought! (Rebus. 1882. No. 45. P. 471). Olinsky had to take part in raids and "see with horror how my comrades cut down the mountaineers without mercy, recaptured their sheep and horses. This is not enough. They began to rob." The hero tried to stop the robbery, but received a thoughtful answer: "How can you not disgrace him... Don't disgrace him, he will disgrace you" (Rebus. 1882. No. 49. P. 508). This dialogue is akin to the dialogue between a missionary and a Hottentot trying to explain to each other that robbery is bad, "when my cattle and wives are stolen," and "when I steal" is good.

The hero's stay in the Caucasus is interrupted by the outbreak of the Eastern (Crimean) War, Olinsky is transferred to Sevastopol. The summary made by Vladimir is interesting from a psychological point of view: the Caucasian war is not a war, since now Russia has found itself in the position of mountaineers facing a powerful enemy: "The Caucasian war. Can it be considered a war? Before the real European war that is on the threshold and threatens our Russia? Here is our, so to speak, home war, here we are seeking the necessary piece from the small people, and there a strong, great enemy has risen up against us and is threatening Russia" (Rebus. 1882. No. 50. P. 519).

Wagner does not forget the Jews either. On the last pages of the second chapter, a new character appears - Serafima Lvovna. She is, in modern terms, a psychic. Moreover, this prophetess is obsessed with hatred of Jews. True, her hatred is earthly, prosaic: the Jews prevented some kind of affair of hers and along the way made a hefty sum of money (Rebus. 1883. No. 4. P. 38). The newest Deborah predicts the defeat of Russia, the liberation of the peasants and the future bloody revolution: "Free the peasants... They will eat themselves... First they will eat us, the landowners, then they will begin to eat each other. A cloud, a bloody cloud hangs over Russia and is doing a terrible, dark thing in it... And we have no way out... no!" (Rebus. 1883. No. 5. P. 51). Serafima Lvovna claims that Russia is "a poor and generous country! It must endure a long and bloody trial, a wonderful page in folk martyrology (Rebus. 1883. No. 5. P. 30). She also claims that the Eastern War did not start by chance. Purpose war (present or future) to topple the "idol that weighs on the kingdoms" and throw it into the abyss. The Jews, in her words, are "the alpha and omega of the whole world," the only nation to which the future belongs, because they know "where they are going and why." (At these words, Vladimir Pavlovich recalls that he had already heard something similar once.) Jews are omnipresent - they have agents everywhere: "They invisibly hold the fate of the whole world in their hands." They organize European wars, because they get rich in these wars. Half a century will pass before all commercial operations will pass to them. Literature, science, and art will be in their hands. "Everyone says: these are 'oppressed people'... Nonsense! Illusion! They are not ours, but we are in their hands! And we will be finally in their hands when they multiply" (Rebus. 1883. No. 7, pp. 70-71). The second part ends with the mystical dream of the Lonely One, in which he is allegedly present at a funeral feast, which was then reduced to the category of a party, then accepted grandiose dimensions. He saw the sovereign (Nicholas I), Benckendorff,

frightened and pale, and the conversation in the dream was about how to break some bonds. But in the center of the hall, on a high pedestal, stood the "famous leader of the East." And all those gathered at the feast were entangled in threads-chains stretching from underground. Under the ground, disgusting gnomes, who had once been titans, dug the earth, turned over rocks, and built a huge crypt. And they were all entangled in chains that stretched upward, to where the "famous leader of the East" and the entire Jewish kahal stood. The gnomes, pale and emaciated, were dying, and "above, the gold of the Jewish kahal shone and rang stronger and brighter" (Rebus. 1883. No. 8. P. 78).

And so the prophecy began to come true - Sevastopol was besieged and then fell. Wagner spoke in some detail about the ups and downs of the battle for the city, introducing new heroes into the plot of the novel, who certainly have historical prototypes. Quite boldly, for example, he introduces Count Leo Tolstoy (in the novel Count Tonky), whose soldiers' songs were passed from hand to hand and sung at all batteries. There is a lot of Tolstoy in Count Tonky's reasoning, but, of course, it relates not to the 50s, but to the 60-70s (the anachronism does not bother the author of the novel). The main motive of the count's reasoning: the massacre that is taking place is meaningless. Russia's position is hopeless: "... we are backed into a corner... we are not able to repel the enemy... Where we throw a million shells, "he" throws two, three million... Why, sir, may I ask you? Yes, because he has more treasures... For him there are the Rothschilds, and the Mendelsohns, and the Stephenson, and all sorts of sons" (Rebus. 1883. No. 42. P. 381). In the fire of the defense of Sevastopol, when "the greatness of Russia was being buried," Olinsky had the idea of creating a circle of like-minded people to fight the "dark matter." Essentially, we are talking about the Masonic lodge, although, for censorship reasons, Wagner does not say this directly. In the foreground is the question of the abolition of serfdom, then the fight against bribery and all injustice. It is clear that the second part of the plan is incomparably more difficult to implement, because it concerns human nature. Next, we must try not to allow "warlike people" to come to power, try to prevent the dominance of egoists. By egoists, the author means people who think about themselves and their family (Rebus. 1883. No. 37. P. 347).

The third chapter ends with a philippic against the tribe of Judah, which "we" fed and raised, for which self-interest and theft are their native elements, which eighteen centuries ago killed "the love of humanity." Vladimir Pavlovich addresses readers with a passionate appeal to begin the fight against the "dark cause" of the global kahal.

The fourth chapter - it was included in a separate edition of the book - is devoted to the hero's struggle with dark forces. Time period: from the end of the Crimean War to the summer of 1862. Olinsky's father, speaking about the death of Nicholas I, mentions a persistent rumor that the doctor Mandt did not dare to disobey the sovereign and gave him poison (almost 40 years later this rumor was attributed to Alexander III, who was supposedly poisoned by the Jewish doctor Zakharyin, who was carrying out the order of the Jewish Masons). Then, in 1855, the foundation was laid for the myth of the knight-sovereign, broken by the war and unable to endure the humiliation of Russia. The assembly of the nobility openly talks about the diplomatic isolation of Russia. (Wagner remains true to himself - all conversations are conducted under vodka - thereby the author indicts a society that does not want to concentrate on a serious matter.) The new reign, greeted with jubilation, led to the liberation of 20 million slaves. All of Russia has turned into a huge talking shop. Liberal phraseology has swept through all layers of society. In the lecture on the backwardness of China, apparently given by Chernyshevsky, everyone saw a transparent allusion to their homeland. Vladimir Pavlovich himself decided to recreate the Masonic lodge. His senior comrade-in-arms was a certain Pavel Mikhailovich Sambunov, apparently a Freemason of the 20s, for he tried to establish connections with his old comrades, of whom "there were quite a few in different corners of Russia"¹¹. Olinsky himself recruited adherents among his acquaintances - the number of lodge members within three years reached 25 people. Such a small number of "brothers" is explained by the fact that the activities of the circle were peaceful, and the majority of free-thinkers went to radical organizations. When joining Olinsky's society, a "brotherly" oath was taken to live not for oneself, but for others,

put the misfortune of your "brother" above your own and stand for this "brother" as for yourself. Everything selfish, selfish, and corrupting the soul and heart was expelled. It was a temperance society where wine, vodka and gambling were prohibited. The members of the circle used secrecy and used only pseudonyms when corresponding (the explanation of the "brothers" themselves: their names should not be known either to society or to the government). And back in the 60s, they "were guided in practice by the principle that Tolstoy and his followers now defend. We did not oppose evil to evil" (236). The members of the circle also opposed themselves to the Slavophiles, since the ideas of Slavophilism were in second place among the brothers: "We were universal to humanity." And finally, Wagner utters the forbidden word: "Our circle partially resurrected Freemasonry, but without its mysticism" (237). It is clear that such a society could not exist for long, it was too ideal, and after five or six years the circle disintegrated. By force of circumstances, Olinsky again encounters Jewry. This is happening against the background of the struggle of the sixties with the government¹². Under transparent pseudonyms, Wagner brings out many figures of that time, including members of the famous Sleptsov commune. He finds very sharp words to describe the experimenters.

However, by the time Wagner's novel was published, the anti-nihilistic theme was well developed in the novels of Leskov ("Nowhere"), Markevich ("The Abyss"), and Krestovsky ("Panurgovo Herd"). The cardinal difference between Wagner's book and the listed novels is that he does not have any positive hero, a fighter against nihilism in his work. Almost nihilists are left without an opponent. The caustic words addressed to Chernyshevsky's novel ("unnatural utopia") and about free love ("dog love") are not balanced by calls for maximum personal self-improvement, since the author himself recognizes the bankruptcy of the "circle" business.

At one of the meetings, Olinsky met the double of the "late Sarah" - the beautiful Gesya. (It is clear that the name of the heroine was not chosen by chance by the author. It was supposed to point to Gesya Gelfman). At the meeting, a representative of the Geneva Central Revolutionary Committee, a Jew named Cardin, calling for a rebellion, proposes, in order to avoid failures, to create fives: "... the fives will not know what the organizer knows. The organizers will not know what the bosses know, and only they alone - the bosses - will know the will of the central committee. The secret will be preserved, and the fruits will be born. Here, gentlemen... is the will, order and program of the central revolutionary committee" (289). The compilation of the program is attributed to a certain Tokunov (a reference to Tkachev, Nechaev, Bakunin).

The hero, Olinsky, enters into a "civil" relationship with Gesya. She herself is a secret agent of the central committee and knows Vladimir Pavlovich's circle work very well. By the way, she mocks the hero's ideal - to love all of humanity: "You and I can love each other... but how to love all of humanity? From what end should we hug and kiss it?" (298). Gesi's love for Vladimir, or rather, their connection, is completely earthly in nature. Gesya extracts money from a wealthy lover, in return handing over receipts from the central committee. She demands from him funds for an "evil" deed, which in the end should bring "good". The naivety of the hero, who refuses to drink Jewish beer before the beautiful Gesya tries it, is curious - (the old experience - the relationship with Sarah) was not in vain. In the end, it turns out that Gesya is not only an agent of a secret organization, but also the daughter of the banker Bergenblatt, who has a two-story, luxuriously decorated stone mansion. The banker is also the head of the secret khal. Mr. Bergenblat wants to win Olinsky over to the side of the Jewish people and therefore blurts out (the Jews in Wagner's novel are generally very talkative) hidden secrets: "We partly belong to the Ebionite sect, but, in any case, our beliefs are a direct heritage of the Jesse sect, i.e. that sect whose beliefs were so clearly, definitely and heartily demonstrated by the Great Prophet of Christianity" (313). He goes on to say: "We, who stand at the top of the aspirations of all Jewry... we look at everyone from the point of unity of spirit and freedom of thought and feeling." And in

In response to Olinsky's accusations that Jewry is a race that declares its exclusivity and is hostile to all humanity, to all nations, Bergenblatt declares: "We have neither caste, nor national, nor ritual barriers... Our unity concerns all nations, but it penetrates only into the upper strata" (316). Of course, says Bergenblatt, he is not responsible for all his fellow tribesmen, and the passion for gold also has a downside - one only has to remember Montefiori's philanthropy. But other nations also show a passion for acquisitiveness. One way or another, "wealth is the only earthly force that is higher than all other forces, and where there is a struggle... there it is necessary to be an accumulator and store this force" (316). (Attention should be paid to the proximity of this passage to some points of the Protocols of the Elders of Zion.)

Olinsky learns that the next day the Jews will set fire to the shops of small traders in the Apraksin and Shchukin markets. The perpetrators of these arsons are still unknown to history. And Wagner knows the answer. Why is arson necessary? The Jews explain to Olinsky that it is important to ruin the Russian traders, and to put forward "our traders" in their place. And our hero once again sees the light: "What is this? This is some kind of conspiracy of the Jews against the Russians. What will they do with this unity? They will push forward their merchant nation?! They will crush our trade, which is already fragile, they will reduce the strength of our capital... Yes, fail "You," he was indignant, "all with your freedom and unity! This is not unity, but a struggle with which you simply want to crush Christian nations, nations full of love for the Great Son of Man and all people... even for you, the "shaggy circumcisions" (320). Along the way, the hero learns that the beautiful Hesya is the new Judith of the Jewish people, for her lot has fallen with her body to serve Israel. The "secrets" of Freemasonry and Jewry fill the content of many pages of the novel. Here are the thoughts of one of the heroes about the Decembrists: the dream of the Decembrists. the dream of an oligarchy, of the hegemony of the nobility. Current reformers, hating the nobility, dream of an oligarchy of the intelligentsia. One should compare this passage, for example, with the text of "Protocol" number 1, which literally says the following: "On the ruins of the natural and clan aristocracy, we have established the aristocracy of our intelligentsia. ". It is logical to assume that the creators of the "Protocols" thoroughly studied the "treatises" of their predecessors.

The presentation of the secret plans continues: "Now in the whole world two great questions are rising and maturing: on the one hand... the underground serpent is the fifth working class, and on the other, Jewry... We again come to the old... If we are not yet in the position of the ancient Greek helots or Egyptian slaves, then we will be them, we will certainly be... We will work for Israel... in revenge for the fact that he worked for the Egyptians... history jealously guards its worldwide circle of retribution... An eye for an eye! ! These are Gogs and Magogs! Who will win: the workers or the Jews! It's only the short-sighted who don't see... - You forget the bourgeoisie... - Yes, this is Judaism! (364).

On behalf of the "leader and teacher" Bergenblatt, Olinsky is told that his Masonic circle can connect the eastern circles with the western ones. To a puzzling question - whether there are similar circles in Western Europe at all - he receives the answer: yes, there are, properly organized, only Jewish, according to the 12 tribes of Israel (384). Apparently, Olinsky considered these circles to be proselytizing organizations: "At that time I did not yet know that there was a sect of "Judaizers", that it ... was rampant in our south" (384).

The adoption of Christianity by Jews is nothing more than a pretense, as Olinsky was able to convince himself of this. Thus, the merchant Moses Iokhimovich Gaber, known to him, turns into the Orthodox merchant Mikhei Yakimovich Khavrov, who regularly goes to church with Nikola Morsky and at the same time sits in the Jewish kahal. By the will of the author, Vladimir Pavlovich again finds himself at a meeting of the world conspirators, i.e. he simply manages to eavesdrop on conversations at one of the meetings of the world khal, headed by Bergenblat. Accepting the report of his German colleague, he bursts out with a speech from which it is clear that almost all European governments are in Jewish hands. The debt of foreign households to Jewish bankers reached millions and billions.

On the list of debtors, Austria is in first place, with Russia in third. The establishment of Union Israelite in Russia should, however, be delayed, but "the future is in our hands... we will take a lot into our hands and little by little we will drag ourselves into unpayable debts... and then we will incite our beneficent France against the Slavs, the English against the Turks. And Turk –

again to the Slavs. And believe me, at the end of the war we will drag Russia into a pretty big war" (416). As for internal affairs, the plan provided for the resettlement of Jews to the capitals: "We are crawling slowly but surely... The local exchanges are in our hands... I hope that and the press... soon it will be ours... You understand that the most profitable way to act is on the family... There, in the very center of the family hearth, to distribute and promote... Regardless of this, we are working on publishing a newspaper, even two newspapers, in the Hebrew language and with the Hebrew direction" (471). As for propaganda among the people, the plan is simple; "These are working animals, which we hope to defeat with the help of vodka and slow but systematic ruin" (471). And again we find similarities with the "Protocols", - where we are talking about the possibility of the disintegration of society with the help of propaganda and alcohol, since the abolition of serfdom provided the Jews with the opportunity to seize the timber trade and grain trade.

I wonder if reality matched Bergenblat's plans? According to the data contained in the famous article by I.M. Diszhura "Jews in the Economic Life of Russia", Bergenblat's fellow tribesmen, despite the wild obstacles put in place by the government, managed to open the way for Russian grain and timber exports to the world market. In banking, Jews also played a prominent role. Only in two banks -

Moskovsko-Kupechesky and Volzhsko-Kamasky - Jews were not represented on the board of directors, as well as among employees and clients. In all others they played a very significant role. Jews achieved success not only in light industry (sugar, flour-grinding, leather, etc.), but also were the pioneers of industrial gold and platinum mining, worked in railways, mechanical engineering, etc. As for the legal profession, here too they were represented by brilliant names: Gruzenberg, Vinaver, Passover. In print, Jews became famous not only in printing and publishing, but also as talented journalists. In short, a fair amount of room for thought opens up for anti-Semites.

But let's return to our hero. Having been defeated in the fight against "world evil," he, by the will of the author, leaves Russia for 18 years. The last thing he sees when leaving the village of his friend, the freemason Sambunov: "... on the hill stood all the same world-eaters and Jews, the victors of post-reform Russia."

IN AND. Mildon, author of an article about N.P. Wagner in the biographical dictionary "Russian Writers", writes: "With less artistic organicity, the author's thoughts were expressed in the most voluminous work "The Dark Path"... claiming to depict the events of Russian and European social life of the 50-70s of the 19th century and representing his kind of a variant of an anti-nihilistic novel (one of its themes is

some kind of international conspiracy of Zionists)". In principle, it is written correctly, with some exceptions: the expression "conspiracy of Zionists" looks too modernized, and besides, the Jews in the novel do not try to return to their historical homeland. The second error relates to the words "depiction of Russian and European social life", since there is no description of European life in "Dark Business", which is absolutely clear to anyone who has read the novel.

The novel can be considered anti-nihilistic, but equally anti-Semitic, which was immediately noted by the Jewish press in connection with the publication of a separate edition in 1890. The publication in the magazine Rebus, apparently, did not attract attention. The Jewish critic "Accidental feuilletonist" (Semyon Frug, a famous poet) was shocked: the Jewish-eating work came from the pen not of a representative of the yellow press like Suvorin or Okreitz, but of a respectable scientist and famous writer. S. Frug dwells on all sorts of absurdities that fill the novel, but he cannot analyze more than one part in detail

succeeded: I think the reviewer-reader got tired. The conclusion that "The Random Feuilletonist" comes to is this: the novel "The Dark Path" is undoubtedly a weak, tortured and mediocre work. Even the critics of New Time were perplexed. One of them wrote: "It was in vain that Mr. Kot-Murlyka did not use the material he had to expose all the horrors committed by the Jews to the destruction of poor, defenseless Russia, but used this material only partially and ineptly, giving it to the factual material he had in his hands, such a theatrical, fictional, elevated coloring," spoiling scenes that "may have been sketched by the author on the basis of documentary data"¹³.

What is touching in the review of "New Time" is the mention of "documentary data"! Isn't the author talking about the future "Protocols of the Elders of Zion"? It must be said that Wagner spoke out much earlier on the Jewish question. In the same "New Time" he published a long article in memory of Charles Darwin. Having listed the scientific merits of the late scientist and assessed the significance of the theory of evolution, Wagner adapts it to the needs of the organ that publishes it. History, he says, indisputably proves the correctness of Darwin's doctrine of the struggle of species for existence. Having transferred the laws of evolution to human society, or more precisely, to Russian society, Wagner writes: "Victory will go to that wandering, nomadic nation, without a fatherland, whose tenacious and viscous vitality was developed by centuries of oppression and persecution. These are the strongest and most experienced fighters in life, in the struggle for existence. Their ability to adapt to the conditions of life was developed by a whole long series of generations. They are resourceful, smart, resourceful, talented. They are capable of everything and can take everything with resourcefulness, patience, deception, shameless arrogance, or simply impudence. , but are even stronger and more terrible for all nations due to their association, their corporate national unity. They have long since realized that strength does not lie in altruism, but in the economic principle. They have long learned through bitter experience that the most convenient value, mobile, easily hidden, is the value of expensive metal. They realized long ago that money is the only force that can conquer the world, and now it already controls half the world, if not more. These are the fighters in whom Darwin's principle is brilliantly justified. Over the course of many centuries, under the influence of persecution, this nation developed a selection of producers, more dexterous, resourceful, who know how to hide in time, dodge or buy off persecution. The offspring of these producers, a whole long series of generations, existed under the same conditions of struggle, which entered the flesh and blood of the nation, became a need of the organism, and now only brute physical force can stop its further aspirations in the exploitation of other nationalities."¹⁴

Shelgunov ironically remarked on this matter that the "man of science" in a unique way honored the memory of the great Darwin by reducing the theory of evolutionism to the beating of Jews. Of course, irony is appropriate here. But Wagner's proposal to use "brute physical force" found its adherents, and not only in Russia. And it is no coincidence that we find the venerable professor among K. P. Pobedonostsev's correspondents.

The shock experienced by the Jewish reading public was quite strong. In the obituary article written by A.G. Gornfeld, we find the bitter words: "Death returned the Purring Cat to me. A dear old friend from distant early childhood, he died for me long ago... when, already as a student, I read his "Dark Path" and recoiled in horror from this familiar gentle face, distorted with a terrible and evil grimace"¹⁵. Further, Gornfeld recalls the terrible, painful blow that he experienced after reading the teacher's new works: "There is something crazy, nightmarish in their wild, frenzied, slanderous anti-Semitism." Speaking about those pages of the novel where it is described how Jewry plans its crimes for the destruction of the Aryan world, Gornfeld uses a new semantics, "post-protocol": "... the Jewish elders are conferring on how to more accurately and maliciously destroy the entire Aryan world"¹⁶. For

Gornfeld - it is an inescapable insult to see how the creator of the Purring Cat piles up nightmares and erects ugly slander. But the venerable critic also noted that Wagner's anti-Semitism fell on ungrateful soil. For his anti-Semitism is absurd, popular, and smacks too much of psychiatry to be of significance outside those circles that, in essence, do not need it: they eat Jews without ideology. Gornfeld's nobility was reflected in his last words: "We have gone far from loving each other - but we will not throw a stone at his grave"¹⁷.

In the article "Russian Weasel" I remembered Wagner with an unkind word - Purr the Cat and Jabotinsky¹⁸.

Most researchers of anti-Semitic literature - Kunits, Zaslavsky, Lvov-Rogachevsky, Sobol - did not even remember the Purr-Cat. But even the figures of the right camp almost never used his name: it is possible to re-publish Wagner, but it is unlikely to read it. And he does not offer any positive program for combating world evil. His hero is not the hero of Markevich, Leskov, Krestovsky - a truly Russian patriot, ready to sacrifice his life in the fight against the "world kahal". And condemnation of the Caucasian War or the depiction of a Russian village - completely drunk, depraved, syphilitic¹⁹, selling 10-year-old girls - also cannot cause the delight of the guardians.

Years passed. Wagner was not remembered. And if his name did appear in the emigrant press, it was almost always associated with the famous fairy tales of the Purr-Cat²⁰. And then memory connected the famous zoologist and the writer of children's books. Such is the memory of the emigrant that both kindness and wisdom were attributed to Wagner. Boris Panteleimonov wrote: "Wagner was a professor of zoology at St. Petersburg University. He is also known as a writer of fairy tales - the Purring Cat. A poet and mystic. He kept a white mouse and never parted with it... It's interesting to talk with Professor Wagner - a zoologist and a poet! All his life he learned about living things, combined positive knowledge with mysticism, had a mysterious mouse friend - he formed his own idea of the soul of an animal. Undoubtedly, this bearded eccentric reached some special wisdom."²¹

The reader has the right to challenge this idea. But not such metamorphoses happened to the Purring Cat. Who can believe that such fairy tales as "Max" and "Volchok" were used by Narodnaya Volya as propaganda material? But Makar-Sinegub²² remembers this.

In the collection dedicated to the memory of Father Men, an article by V.N. Toporova, where about N.P. Wagner is spoken of as a defender of the Jews. This is a misunderstanding. As for the collective protest of 55 Russian writers aimed at protecting two Jewish journalists - Chatskin and Horwitz - defamed in the magazine "Illustration", Professor Ill was right. Ettinger, who believed that this protest, published in Katkov's "Russian Messenger," was aimed not in defense of Jews, but in defense of freedom of speech. Suffice it to remember that decades later V.I. Soloviev could not gather such a representative audience to sign a protest against the pogroms.

Notes

1 Wolfson B.M. Emigration of Crimean Tatars in 1860 // Historical records. 1940. #9. P. 186-197.

2 Aldanov M.A. Russian Jews in the 70-80s. Historical sketch. – In the book: Book about Russian Jewry. New York, 1960. P. 45.

3 For details, see: Jasturn M. Mickiewicz. M., 1963. P. 566-575.

4 Golitsyn N.L. History of Russian legislation on Jews. St. Petersburg, 1886. T. 1. P. 51.

5 Altaev A.I. Memorable meetings. M., 1959. P. 300-304.

6 The circumstances of the writer's biography cannot be neglected: they help better

understand his books. General issues of the relationship between personality and creativity are brilliantly discussed in the work: Lichtenstein E.L. A manual on medical deontology. Kyiv, 1974.

7 Marshak S.Ya. Education with words. M., 1961. P. 291.

8 Researchers of the famous Saratov case believe that the cause of the blood libel was the struggle between sects in the Volga cities. Thus, in neighboring Samara, of the 80 thousand who inhabited it, half were constantly competing with each other
sectarians.

9 Many years later, after the revolution and the abdication of Nicholas II, right-wing emigrant circles accused the Russian generals of plotting against the tsar. It was indicated that neither the Chief of the General Staff, General M.V. Alekseev, none of the outstanding generals (including the famous A.A. Brusilov) not only supported the sovereign, but, on the contrary, were in a conspiracy.

Back in 1910, General A.A. Polivanov made an entry in his diary about the Masonic connections of the AL generals. Kuropatkina, Ya.G. Zhilinsky, D.I. Subbotin, as well as about the goal of the Jews to penetrate the army, in particular the General Staff, in which they were already represented under Russian names. In the latter case, we see a clear allusion to General M.V. Grulev (see: Polivanov A.A. From diaries and memoirs of the position of Minister of War and his assistant. 1907-1916. M., 1924. T. 1. P. 94). It is difficult to say which of the generals mentioned or not mentioned came from a cantonist family, but there are several persons of undeniably cantonist origin: Nikolai Iudovich Ivanov, adjutant general, commander of the Southwestern Front, General Vasily Fedorovich Novitsky, General Alexander Pamfamilovich Nikolaev. The last two went over to the side of the Soviet regime. Moreover, General Nikolaev, who was captured by Yudenich, "refused to repent" and with the words: "Long live the Third International and the world revolution!" - was executed by the White Guards. There is information that General M.V. Alekseev came from a Cantonist family. As for the Minister of War A.F. Roediger (1905-1909), then he was accused by the right for a long time ("Swedish surname and Masonic heart." –

E.A. Shabel'skaya). The aforementioned General M.V. Grulev, who temporarily served as Minister of War in 1909, was a baptized Jew. General Brusilov was married to Zhelikhovskaya, Blavatsky's niece, and was fond of mysticism. His defection to the side of the Soviet regime was unanimously condemned by the Whites (who, by the way, shot the only son of the outstanding commander). And the author of the memoirs himself, Minister of War A.A. Polivanov also went over to the Red side. The Whites could not forgive Brusilov, Polivanov, or Zayonchkovsky for this - they were depicted under fictitious names in the anti-Semitic and anti-Masonic novels of General P.N. Krasnova. As for infiltrating the General Staff, A.I. Denikin in his memoirs wrote about seven of his comrades - Jewish converts who studied with him at the Academy of the General Staff, six of whom were generals by the First World War (see: Denikin A.I. The Path of a Russian Officer. New York, 1953 . P. 283). To complete the picture, we add that during the Second World War, the leader of the White movement A.I. Denikin was accused by the Nazis of moving to the "Judeo-Masonic camp" (ibid., p. 250).

10 Diary of A.S. Suvorin. M.-Pg., 1923. pp. 15-16.

11 Wagner N.P. Dark path. St. Petersburg, 1890. Page numbers are indicated in brackets
books.

12 It should also be said about the attitude of the sixties towards Jews. One might think, for example, that A.I. Herzen will be grateful to "world Jewry" for saving his fortune. Nothing like this. In a letter to a friend, before whom there is no need to be a hypocrite, the great democrat descends to ordinary everyday anti-Semitism: "What impression does re-reading Chernyshevsky make on you? I begged you for a year and a day to re-read "What is to be done?" - you read everything, Dostoevsky, Ergunov , but "What should I do?" I didn't unfold it. It seems to me that you are afraid of disappointment." And further, speaking about the sixties, he is indignant: "How can we not crush this whole fraudulent gang,

disgracing the younger generation. Find me which people from Iceland to Abyssinia, - where on stage would there be en plein du jour (in broad daylight) such tavern want and, with such morals? Turgenev was only joking with them - they must be put in the pillory in all their nakedness, in all their servility and impudence, in ignorance and cowardice, in theft and denunciation. And maybe, if my strength does not weaken, I will also be their executioner and put the mark of stupidity on their foreheads. The front hall, the barracks, the dungeon, the policeman and the sextons could only loosen this Spanish collar around Russia's neck. It's all here – Bakst, denying his words, the sweet-talking, Semitic “Murano” of Venus, and the literal Elpidin. Snot of Worms and pus of Serno-Solov[evich], young children, ducklings and gulats.” Herzen A.I. Complete collection of works. T. 28. P. 326.

It should be added that there is information about the Jewish origin of Herzen himself - see: Jewish antiquity. Pg., 1915. P. 366.

13 Weekly Chronicle of Sunrise. 1890. No. 6. P. 157.

14 Quoted. by: Shelgunov N.V. Fossil people. Collection of articles on Jewish question. St. Petersburg, 1907. pp. 32-33.

15 Gornfeld A.G. Books and people. St. Petersburg, 1908. P. 228.

16 Ibid. P. 233.

17 Ibid. P. 234.

18 Zhabotinsky V. Favorites. Jerusalem, 1990. P. 89.

19 Russian medical statistics of the last century confirm this. Interesting data relating to the era of the Crimean War is provided by V.N. Nikitin. His regiment, stationed near the city of Borovichi, was almost completely infected with syphilis, which affected the entire district (Nikitin V.N. Memoirs // Russian Antiquity. 1906. No. 9. pp. 611-612).

20 However, even in “Tales of the Purring Cat” there are anti-Semitic passages. So, for example, in the Christmas fairy tale “Mirra”, under the transparent pseudonym of Prince Pavel Antonovich Sgaborsky, Count Pavel Stroganov is depicted, who was robbed by the “damned Jews”, luring him into their nets with the help of a beautiful Jewish woman who claimed that the blood of ancient pharaohs flows in her veins, Ninevites, Assurs, Medes, Persians, Canaanites, Chaldeans, Khazars. She is a direct descendant of the tribe of Judah. In the heroine Mirra, according to her statements, the best part of the blood of Jehovah’s chosen people is embodied. There are anti-Semitic attacks in other works of the Purring Cat: “On New Year’s Eve”, “Pebble”. An attentive contemporary noted that the Purring Cat, in his old age, sows enmity and discord with his talent and pen. (Frug S.G. Random feuilletonist // Weekly Chronicle of Sunrise. 1888. No. 18. P. 422-430).

21 Panteleimonov B. We lived with Wagner // Housewarming (Paris-New York. 1950. L " 42-44. P. 54.

22 Tikhomirov L. Conspirators and the police. M., 1930. P. 159.

"PROTOCOLS OF THE ELDERLY OF ZION"

(brief information)

“The Protocols of the Elders of Zion” (PMZ), a literary forgery of the late 19th century, created on the instructions of the Russian secret police in order to “prove” the existence of a Jewish conspiracy to achieve world domination.

Structure and content. PSM are known in two versions: the more common one, processed by S. Nilus, was published in 1903, the other was published by G. Boutmi de Cayman in 1905 and differs in the numbering order of the protocols and minor discrepancies.

The Nilus version is designed in the style of Christian editions of the Bible; According to the publisher, this should enhance the emotional impact of the text: before the reader is the anti-gospel, or the gospel of Satan. The publication contains 24 "protocols" of supposedly real underground meetings of Jewish representatives discussing the strategy of seizing power in the world; In the end, the government of the world should be in the hands of the "King of Israel" appointed by the three "wise men" from the line of David. The king will autocratically rule humanity, and in the event of his death or serious illness, the "wise men" will transfer power to their next chosen one.

The first ten protocols set out a program for the destruction of Christian states. According to the conspirators, effective ways to collapse society are to promote democratic freedoms and human rights, bribe the press, instill the cult of money, establish monopolies along with provoking economic wars, and encourage the secret activities of the Freemasons. The conspirators call to spur the arms race, promote the growth of armies and police, provoke wars between "goyim" states, and promote anarchy, permissiveness and debauchery. The instruments of destruction must be the Freemasons, the majority of whom do not know that the true purpose of their lodges is to serve the establishment of a Jewish "international super-government." According to the conspirators, democratic countries are most vulnerable to the corrupting influence of Freemasonry.

The following 14 protocols (with illogical repetitions) describe the transition to world autocracy and a new state structure.

The autocratic form of government, as opposed to democracies, is extolled as perfect.

The publication ends with "clarifications" from the translator, where it is reported that the PSMs were signed by "Zion representatives" (the names are not named) and were secretly extracted from the book of protocols located in the repository of the "Zion General Office" in France; the following briefly outlines the history of the Jewish conspiracy, which began with Solomon and other "wise men" in 929 BC; Paul from Tarsus is announced as one of the active executors of the will of the "wise men".

A literate reader discovers in the PSM, along with the absurdity of the very possibility of programming aggressive plans for centuries and even millennia ahead, the complete absence of any traces of Jewish "handwriting": they contain no references to the Bible and the Talmud, and the eschatological prophecies do not mention the coming of the Messiah, nor about deliverance, and the Jewish empire of the future is metaphorically interpreted as "an apology for the god Vishnu." However, it is precisely the clumsiness of the forgery, together with the rather skillfully depicted atmosphere of conspiracy and ominous mystery, that affects prejudiced people.

strong impression.

Judging by the hints to certain events contained in the PSM, their time compiled - no earlier than 1895.

Political background to the creation of the PSM. Even in the Middle Ages, the specter of a Jewish conspiracy hovered in the imagination of Christians; associated with it was the libel about the poisoning of wells by Jews on the orders of elders from Constantinople and Jerusalem. Rumors were spread about secret meetings of rabbis to prepare ritual murders and desecration of hosts. In Spain, Portugal, and then in other European countries, the aspect of accusations gradually shifted from religion to politics; Probably, then for the first time the need arose to compile forgeries justifying anti-Jewish persecution. Thus, in the forged correspondence of Istanbul rabbis with Spanish Jews, dating back to 1485 (Paris, 1583), the rabbis advise Spanish co-religionists, forced to accept Christianity, to give their children professions of merchants, doctors, pharmacists, priests, lawyers, in order to harm Christians and over time enslave them. This forgery was used provocatively against new Christians and was then reprinted several times in the 19th century. in France and Germany.

The idea of a Jewish political conspiracy against Christian states became

acuteness after Napoleon I convened the Sanhedrin in 1807. From different points of view, it was developed in the works of A. Tousseneil, A.R. Gougeneau de Mousseau, Ed. Drumont, E. Dühring, A. Stecker and others. Since the 60s of the 19th century. in reactionary circles in Germany the idea of a conspiracy between Jews and Freemasons to jointly undermine the foundations of the Christian world is developing; it was picked up in France and played a significant role in the Dreyfus affair. In Russia, published by Y. Brafman in 1869.

"The Book of Kahal" (3rd ed.: 1888) contained an accusation against Jews of corporate exploitation of the Christian population.

In 1873, a treatise by the secret agent of the Russian government V.A. was published in German in Basel. Osman Bey (F. Millengen) "The Conquest of the World by the Jews"; in 1874 the treatise appeared in Russian and was subsequently reprinted many times. According to the author, the true purpose of the Jews is world domination; the diaspora was voluntary and pursued the goal of preparing an attack on the human race; Plans to take over the press were discussed at the "World Jewish Council" in Krakow in 1840.

The idea of a Jewish conspiracy was "artistically" reflected in the novel by the German writer G. Goedsche (pseud. J. Ratcliffe) "Biarritz-Rome" (1866-1870), which became one of the direct sources of the PSM. One of the chapters of the novel – "The Jewish Cemetery in Prague" – was translated into Russian in 1872 and reprinted many times, including under the title "Rabbi's Speech." It describes "another" secret meeting at the tomb of the "holy rabbi" of representatives of the 12 tribes of Israel; they discuss plans for the destruction of Christianity and the establishment of the Jewish kingdom. The idea of a worldwide conspiracy is also permeated in the novels of Russian fiction writers V. Krestovsky "Egyptian Darkness" (1881), N. Wagner "Dark Affair" (1881; republished under the title "Dark Path"), etc.

In the 1980s, the forgery "Cremieux Letter," dated 1874, became widespread in the anti-Semitic press. It prophesied an imminent victory for world Jewry: "The day is not far off when all the riches of the earth will belong exclusively to the Jews." Since that time, the Alliance (World Jewish Union) has become the main target of anti-Jewish attacks.

In 1879-1880 in Moscow, the "work" of I. Lyutostansky "Talmud and Jews" (vols. 1-3) is higher, reflecting the dense ignorance of the author. In 1882, the magazine "Vek" published the treatise "The Great Secret of the Freemasons", the author of which was probably O. Przhetslavsky (in 1909, his son published the treatise in a separate edition in Moscow under the title "Exposing the Great Secret of the Freemasons"). The work contains the entire set of fabrications about the Judeo-Masonic conspiracy, which later formed the content of the PSM. Before the publication of the treatise, its manuscript was handed over for review to high-ranking officials of the empire, including the chief of gendarmes A. Drenteln.

In the 90s, the archives of the Ministry of Internal Affairs accumulated a large number of memos and materials "exposing" the Jewish conspiracy. Among them is the note "The Mystery of Jewry" dated February 10, 1895 from the archives of the Police Department, which G. Sliozberg published in the appendix to the book by Yu. Delevsky "The Protocols of the Elders of Zion: the history of a forgery" (Berlin, 1923). The leaders of the secret police, who wanted to use the unfolding anti-Semitic movement for their own purposes, started fabricating a "document" that, in a language understandable to the general public, would show the leading role of "world Jewry" in the revolutionary movement of Russia and discredit the slogans of opposition parties. The note "The Mystery of Jewry" set the task of fighting the revolutionary movement, "by illuminating in print, in a popular presentation, the secret Jewish plans against the entire Christian world and Russia in particular." It was decided to resort to a provocative hoax.

The production of counterfeits was widespread in Europe from the second half of the 18th century: some of them were compiled for political purposes. The greatest sensation, close in time and place to the creation of the PSM, was caused by the extravagant trick of the French anti-clerical writer L. Taxil. In 1885 he announced his repentance and return

in the bosom of the Catholic Church and on behalf of the Vatican, he wrote a number of works full of the most absurd fabrications about the Freemasons (with "documentary confirmation" of their connection with the devil). However, in 1897 Taxil declared that all his anti-Masonic publications were a hoax to expose Catholic obscurantism. Another forgery is the falsified gospel allegedly found in Kashmir, "The Life of Saint Issa, the Best of the Sons of Men" -

was published in French in 1894 (Russian translation: 1895) by Russian secret police agent N. Notovich, author of the anti-Semitic book "The Truth about the Jews" (1889).

Literary forgeries were also practiced in Russia in the 19th century. Heated controversy was caused by the publication of the anonymous "Polish Catechism" (1863), where the Poles, who had just suffered defeat in the anti-Russian uprising, were credited with the desire to harm the interests of Russia in every possible way, penetrating into the highest echelons of power.

Production and initial distribution of PSM. The operation to produce PSM was carried out with professional observance of the rules of secrecy: none of the performers revealed the secret subsequently. Those who investigated the forgery, Yu. Delevsky, V. Burtsev, P. Milyukov, S. Svatikov, however, discovered a number of facts related to the creation of PSM.

Nilus has an indication of France, where the PSM manuscript was originally located. According to the testimony of the book. Radziwill and Henrietta Herblet, Russian political police agents M. Golovinsky and I. Manusevich-Manuilov (the latter a Jew, baptized in early childhood), on instructions from the head of the foreign security service S. Rachkovsky (later vice-director of the police department), prepared a document in Paris, exposing the Jewish conspiracy. The National Library of France has preserved a copy of M. Joly's book "Dialogue in Hell between Machiavelli and Montesquieu, or Machiavellian politics in the 19th century." (1864) with specific notes probably made by the authors of the fake. Joly's pamphlet concerned neither the Jewish question nor the Freemasons; it exposed in grotesque form the tyrannical aspirations of Emperor Napoleon III. The monologues of the spirit of Machiavelli about the strategy of seizing power were taken by the authors of the PSM as the basis for the speeches of the "Elders of Zion"; Plagiarism from Joly's book makes up almost half of the text of the PSM.

The initiator of the creation of the PSM was, in all likelihood, P. Rachkovsky, a great master of political provocation. In his youth, he was a Narodnaya Volya member and proposed using the weekly "Russian Jew", which he edited, as the party's legal organ. Having transferred to full-time service in the secret police, Rachkovsky began publishing and distributing Black Hundred leaflets at the police department; he was one of the initiators of the creation of the Union of the Russian People. The direct compiler of the PSM is considered to be M. Golovinsky, a professional writer who, on instructions from the secret police, was engaged in spying on Russian emigrants in Paris. Journalist I. Manusevich-Manuylov, a long-term employee of the secret police, may have been privy to Golovinsky's assignment and assisted him in his work. The perpetrators of the forgery used for plagiarism, along with Joly's book, other works, in particular, the pamphlets of the apostle I. Zion (1842-1912, scientist-physiologist and conservative publicist) against the financial policies of S.Yu. Witte. The participation of Zion himself in the production of PSM, assumed by some researchers, is unlikely: he would have been able to fulfill such an order with greater knowledge of Jewish realities.

To deliver the PSM manuscript to Russia, Rachkovsky used the services of secret police agent Yuliana (Yustina) Glinka. A rumor was spread that Glinka had managed to obtain a top-secret document from a secret Jewish vault in France; this version is set out in the story of the cross S. Litvin-Efron (1849-1925) "Among the Jews" (Ist. Bulletin, 1896). Subsequently, Nazi propaganda referred to this story as evidence of the "authenticity" of PSM. In 1909, Nilus told A. du Chaila, who visited him, that in fact the "Parisian lady" was given the manuscript of the "document" by Rachkovsky. A close friend of Yu. Glinka, A. Sukhotin, handed over the PSM manuscript to his friend F. Stepanov. In 1927, Stepanov said that at first he printed 100 copies. PSM on a hectograph, and then, in

1897, in one of the printing houses of the Tula province (without indicating the year and place of publication). Nilus and de Boutmi received copies of the PSM manuscript from Sukhotin.

Stepanov's small-circulation publication went unnoticed, but the publications of de Boutmi and Nilus in particular gained worldwide fame over time.

Nilus's version with his preface was first published in the St. Petersburg newspaper "Znamya" (1903) by the famous Black Hundred member, instigator of the Kishinev pogrom P. Krushevan under the title "Program for the Conquest of the World by the Jews." In the fall of 1905, two editions of PSM were published simultaneously: as part of Nilus's book "The Great in the Small, or the Antichrist as a Great Political Possibility," outlining the history of his "spiritual quest," and a separate book edited by Butmi entitled "The Root of Our Troubles." In the preface to the 2nd edition under the new title "Accusatory Speeches: Enemies of the Human Race," the date of "translation" of the manuscript is indicated – 12/9/1901; a note on behalf of the translator states that the protocols were signed by Zionist representatives, who should not be confused with Zionists; however, the publisher disputes this note. In 1911, a new edition of Nilus's book entitled "The Coming Antichrist is Near" was published. In the preface, the publisher of the protocols reports that he received the manuscript in 1901 and admits the idea that the PSM is unreliable: "I can, perhaps, be reproached – and rightly so – for the apocryphal nature of the document being presented." In 1917, Nilus again published his book entitled "There Is Near, at the Doors," where he announced that he received the manuscript of the PSM from A. Sukhotin and that the protocols are a strategic plan for the conquest of the world, developed by the leaders of the Jews and presented by T. Herzl at I Zionist Congress.

Despite the desperate efforts of fanatics, PSM did not find widespread support in Russian society. Even such leaders of the Black Hundreds as the publicist of the "New Time" M. Menshikov, whom Yu. Glinka tried to assure in 1902 that the PSM had really been stolen by her from the "Jewish capital" of Nice, turned away from the clumsy forgery. The distributors of PSM failed to gain the support of the court. True, at the height of the revolution of 1905, the PSM were presented to Nicholas II and he, according to the testimony of the gendarmerie general, covered the margins of the copy of the PSM with notes: "What depth of thought!.. What precision in the implementation of the program!.. There can be no doubt about their authenticity ..." and so on. The employees of the foreign branch of the secret police who "discovered" PSM were generously rewarded. However, when figures from the right camp proposed a project for the widespread use of PSM for political struggle, Chairman of the Council of Ministers P.A. Stolypin ordered a secret investigation and reported to the tsar the results, which left no doubt about the forgery. Nicholas II wrote on the draft: "The protocols should be confiscated; a pure cause cannot be defended by dirty methods." The negative attitude of the Russian authorities towards PSM was manifested harshly: no references to PSM were allowed even during the preparation of the trial of M. Beilis.

PSM found some response only in mystical circles: there is a reference to Nilus's book in P. Florensky's master's thesis; the idea of the authenticity of the PSM was approved by Archbishop Nikon of Vologda; in fiction, the "anti-Masonic" tradition was supported by E. Shabelskaya with the novels "Satanists of the 20th Century" (1909) and "Red and Black" (1911), where many pages are devoted to meetings of Jewish conspirators, headed by a character reminiscent of S.Yu. Witte; the speeches of the conspirators repeat the monologues of the "wise men."

During the First World War, the PSM went beyond Russia for the first time: the Tsar's uncle, led. book Nikolai Nikolaevich, commander of the Caucasian Front, a well-known persecutor of Jews, ordered the protocols to be translated into English and distributed among the allies; according to the memoirs of H. Weizmann, PSMs were popular among British officers in the Middle East.

1918 was a turning point in the history of the PSM. The murder of the royal family by the revolutionary authorities of Russia caused a wave of massive, mystically colored interest in the anti-Semitic fake. The news that Kolchak's army investigators found in the room

Empress Alexandra Feodorovna, given to her a few months earlier, Nilus's book "The Great in the Small" (together with the Bible and "War and Peace" by L. Tolstoy) was perceived in monarchical and exalted Christian circles as a testament of the martyr queen, pointing to the true Jews the perpetrators of the tragedy. Publications of PSM appeared in Novocherkassk, Rostov-on-Don, Kharkov; the famous anti-Semite V. Purishkevich, who served in the propaganda department of the Volunteer Army, had a hand in distributing them in the white armies. According to the testimony of M. Novomeysky and some others, the "Judeo-Masonic conspiracy" became the obsession of Admiral Kolchak: new editions of PSM appeared in Omsk, Irkutsk, Vladivostok, Khabarovsk. The White Guard press also published in different versions the "Zunder document" (a new version of the "Cremieux letter"), allegedly found among the papers of the Red Army commander. The propaganda of PSM and other fakes in the white armies and Petliura's troops provoked severe pogroms with an unprecedented number of victims.

After the Bolshevik victory, the distribution of PSM in Russia was prohibited; they were circulated only in some circles of the nationalist anti-Soviet underground. However, the PSMs brought to Europe by white emigration played a sinister role in the formation of the ideology of right-wing movements, especially National Socialism in Germany. Russian Black Hundreds were united with Nazism by A. Rosenberg, who came from Russia to Germany at the end of 1918, where he became the official ideologist and philosopher of the Nazi Party. In 1923, A. Hitler appointed Rosenberg to the post of editor-in-chief of the newspaper *Völkischer Beobachter*, in which he published PSM, and then actively contributed to their million-dollar publications in German and other languages. (The first translation of the PSM into German, under the pseudonym Gottfried zur Beek, was published in 1919 by Müller von Hausen; the second was carried out by T. Fritsch in 1920). The propaganda raised by the Nazis in connection with the PSM caused widespread anti-Jewish hysteria and provoked the murder of W. Rathenau, who was declared one of the "Elders of Zion."

It is difficult to overestimate the role of the PSM in developing plans for the "final solution to the Jewish question." But their influence on the foundations of the ideology of Nazism is undeniable: Hitler and his entourage accepted as a revelation the absurd plan of a conspiracy secret in the PSM to achieve domination over the world and tried to implement it themselves.

In England, the first translation of the PSM was published in 1920 and went through five editions. In 1921, V. Maroden, a correspondent for the London Morning Post newspaper, released a new translation, which was also reprinted several times. Both the Morning Post and The Times published articles claiming the authenticity of the PSM. In 1920, in Boston (USA), PSM were published at the expense of the automobile king X. Ford in a circulation of half a million copies; they were also propagated by his mass-circulation newspaper, the Dearborn Independent. Ford's book "International Jewry", which developed the idea of a conspiracy, gained worldwide distribution.

In France, since 1920, various translations of the PSM have also been published. During the 1920s, and especially since 1933, translations of the PSM (funded by Germany) into Polish, Swedish, Danish, Finnish, Italian, Hungarian, Japanese, Arabic and other languages appeared and were widely advertised.

Exposing the fake. The bacchanalia around the PSM worried Jewish liberal circles in Europe and America; Democratic circles of the Russian emigration came out with protests against the spread of fakes and revelations. In 1921, the correspondent of the London Times in Istanbul, F. Graves, discovered the main source of plagiarism - Joly's treatise "Dialogue in Hell". A comparison of the texts of "Dialogue" and PSM on the pages of The Times, which had recently advertised PSM, clearly showed the technique of their production. In 1921, the staff of the American Health magazine published an interview with Princess Radziwill and Henrietta Herblet. In the 20-30s, articles and books by P.N. appeared abroad in Russian. Milyukova, A. Kartashev, Y. Delevsky, G. Sliozberg, V.L. Burtseva, who studied in detail the history of the fake; the philosopher resolutely condemned it

N. Berdyaev. In France, T. Reinach spoke out against the spread of PSM, in England - L. Wolf. US Jewry organized an organized protest against the PSM and received public support. The Conference of Jewish American Organizations condemned Ford's publications; the protest was signed by W. Wilson, T. Roosevelt and the country's Jewish leaders. Journalist H. Bernstein (1876-1935) and financier A. Shapiro filed lawsuits against Ford on charges of libel and moral damage to the American Jewish community. In 1927, Ford was forced to pay a fine to Bernstein, apologized to the Jews of the country in a letter addressed to L. Marshall and announced the seizure and ban on reprinting the book "International Jewry" (which, however, did not prevent the publication of its large-circulation editions in Nazi Germany). Three court hearings in Bern (November 1933 - May 1935), which considered the claim of the Jewish communities of Switzerland against local Nazis who distributed PSM, caused an even greater resonance. The court, after hearing the arguments of both sides, considered the issue of the authenticity of the PSM and declared them "forgery," plagiarism and nonsense"; the Swiss Nazis were sentenced to a fine. The Berne Supreme Court in October 1937 rejected the cassation appeal of the accused, which recognized the correct decision of the court first authorities.

Mass distribution of PSM. Legal proceedings in the USA and Switzerland managed to stop the further spread of PSM in democratic countries. Nevertheless, anti-Semites continued to republish PSM and translate them into new languages. There has been a growing tendency to link the creation of the PSM with the Zionist movement. The authorship of the monologues was attributed to T. Herzl, M. Nordau, and most often Ahad Ha-Am. In Germany, the spread of PSM was placed at the level of a state task after the Nazi seizure of power; in 1934-1945 PSM was studied in all schools in the country. A special service "Weltdienst" was created to publish anti-Semitic leaflets, which, among other things, published PSM in all European languages. With the beginning of the German occupation, PSM were published in huge editions and were introduced into the consciousness of the conquered peoples. The propaganda department of the so-called Russian Liberation Army of General Vlasov was also involved in the dissemination of PSM.

After the defeat of Germany and its allies, the world community learned the truth about the Holocaust; The Nuremberg trials condemned the practice of Nazi genocide. PSM publications have been suspended. However, Arab nationalists, interested in discrediting Zionism, soon began spreading the PSM. In Egypt, Syria, Saudi Arabia and other Islamic countries, the PSM is repeatedly republished. The ghost of the PSM also appeared in communist countries in the late 40s and early 50s, when the persecution of the Jewish intelligentsia began (the campaign against "cosmopolitans", the "Doctors' Case", the Slansky trial, the "Crimean Case"), but the fake itself was not launched then entrance. However, in 1968, PSM was openly sold in Poland in churches, and soon the idea of a "thousand-year conspiracy" of Jews surfaced again in the Soviet Union - in the book by Yu. Ivanov "Beware of Zionism!" (M., 1969). From that time on, the "fight against Zionism," interpreted in the spirit of the PSM as the fight against a worldwide conspiracy, became one of the most important areas in Soviet propaganda. Attacks on the Freemasons, developing the ideas of PSM, appeared in the works of N. Yakovlev, O. Mikhailov, V. Pigalev and others; The theme of the Judeo-Masonic conspiracy was developed by fiction writers I. Shevtsov and V. Pikul. The 1975 United Nations General Assembly resolution declaring Zionism a form of racism and racial discrimination was based on ideas that were widely circulated by the PSM. The initiators of the resolution were Islamic countries, where PSM became part of the official ideology; they were actively supported by the states of the socialist camp, in which PSM entered into the practice of official propaganda "from the back door."

PSM at the end of the 20th century. The political crisis that led to the collapse of the communist system caused a wave of anti-Semitism in eastern Europe. Back in the 70s, V. Emelyanov's book "Desionization," published in Paris, abundantly quoted PSM and sowed mystical horror of Jews, was distributed in anti-Semitic circles of the Soviet Union. WITH

in the early 80s in Moscow, Leningrad, Novosibirsk, Sverdlovsk and Minsk, lecturers from the "patriotic" societies "Memory" and "Fatherland" read selected passages from the PSM and accompanied them with comments, provocatively comparing the terrible realities of the post-October history of Russia with the predictions of the "sages". As part of the anti-Semitic "samizdat", a new fake "Catechism of the Soviet Jew" appeared with the traditional image of the Jew as an evil enemy of the Russian people. Newly reissued PSMs are freely distributed in perestroika Russia, Belarus and other republics. Reprints are also carried out in periodicals, accompanied by anti-Semitic caricatures. Interest in PSM is fueled by "respectable" media organs of the right forces (magazines "Young Guard", "Our Contemporary", etc.), where the long-resolved issue of the authenticity of PSM is being discussed anew and where they hint that the execution of the royal family in 1918 and the genocide of the peasantry in the 30s are "ritual murders" carried out in accordance with the plans of the PSM. Translations of PSM are distributed in large quantities in Eastern European countries; Concern among Jewish democratic circles was caused by their new publications in Hungary and Romania. Reprints of counterfeits are also carried out in Islamic countries. An indisputable reflection of the myth set forth in the PSM was the statement of Iraqi President Saddam Hussein: "All Western leaders are puppets in the hands of the Zionists" (October 1991).

PSMs are not forgotten in countries with democratic regimes. Yes, in the USA they are used some leaders of the black movement, in particular, "black Muslims".

SUMMARIES

This study is an original attempt to trace the messianic and literary development of anti-Semitic ideas in Russia which culminate in Sergei Nilus' The Protocols of the Elders of Zion. Previous scholars have focused on Western sources for this work. However, the elucidation of the specifically Russian nature and sources of The Protocols has been neglected.

In fact it is not European works like those of Radcliffe, but rather Russian ones (such as the memoirs of Przhetslavskii and the novels of Krestovsky) which are the real sources for Nilus. Ideological sources, as well as literary ones can be found in the Russian context. Pan-Slavism, derived from Pan-Germanism, juxtaposed Russia and its values first to France and then to Germany. Toward the end of the 19th century this ideology developed into opposition of Orthodox Russia with its messianic destiny to a supposedly Jesuitical-Catholic-Republican-Masonic AND Jewish capitalistic Europe.

In the early 20th century The Protocols were concocted by the tsarist police as a tool to combat growing revolutionary activity in Russia. This forgery is revealed to be the culmination of many trends in Russian socio-political thought

In Europe Nazi Germany took the lead in setting itself up as the leader of the opposition to the Judeo-Masonic conspiracy, now viewed as including the Bolshevik enemy. Echoes of The Protocols are shown to be frequent in recent Soviet anti-Semitic (anti-Zionist) literature.

The present investigation of the sources and ramifications of this conspiracy is based on an analysis of a very broad range of historical and literary materials hardly known even to specialists.

The influence and continuity of anti-Semitic myths within Russian culture is presented in a chronological framework including: 1) an introduction dealing with anti-Jewish literature of the 11th-15th centuries; 2) social and political ideas from the late 17th to the early 19th century; 3) the ideological and literary expression of anti-Semitism in Russian belles-lettres of the 2nd half of the 19th century; 4) conservative-reactionary literature in late tsarist Russia as a reaction to the threat of revolution; and 5) The Protocols of the Elders of Zion in 20th century totalitarian societies, Soviet, Nazi, and Arab.

INDEX OF NAMES

Abramovich 28
Agrippa Cornelius 79.93 Agursky
M.S. 231 Adamovich M.
48 Ainalov D.V. 32
Aksakov I.S. 99
Aksakov ST. 79, 93,
233 D'Alembert 31 Aldanov
M.A. 242, 259
Alexander I 26, 35, 40, 42, 44,
46, 47, 52, 58, 60, 61, 73, 83, 84, 94, 111, 198, 233, 238-240,
242
Alexander II 34, 99, 102, 104, 110, 111, 113, 115, 117, 119, 120, 122, 237 Alexander III
122, 149, 172, 178, 251 Alexandra Fedorovna
148, 267 Aleksandrovsky B.N. 229, 233
Alekseev M.V. 260 Aleksei Mikhailovich
18, 19, 34 Altayev Al.
259 Alvardt G. 145 Amalric A. 213
Amartola George
10, 32 Amvrosii
(Optinsky) 160
Amfitheatrov A.F. 175 Andrey
Bogolyubsky 12 Anna Ioannovna
205 Anselo 74 Antony
(Bochkov) 160, 168, 233
Arakcheev A.A. 54, 57, 78
Arndt 25
Arkharovy 41 Askenazi Sh. 41, 60, 94,
233 Afanasyev V.V. 51, 61, 78,
93, 233
Ahad-ha-Am 269
Akhmatov V. 187, 188, 201, 233
Baggovut 44 Bagritsky E.G. 223 Byron J. 64
Bazhenov V.I. 62,
203, 204, 229, 238 Bakst N.I. 150
Bakunin M.A.
216, 252 Balashov A.D.
44 Balfour Arthur
J. 233 Bamberger D. and L. 28, 29 Bashilov
B. 35, 36, 233
Barclay de Tolly M.B. 44, 54,
62 Bartenev P.I. 96
Bartenev Y.N. 53 Bezobrazov
50

Bezymensky A.I. 218 Beilis
M. 39, 40, 198, 219, 266 Belinsky V.G.
70, 73, 93, 233 Bely A. (Bugaev B.N.)
170 Boehme Y. 18, 19, 53, 166
Benesh E. 175 Bentham I. 37
Benois A.N.
131.233 Benz
A.I. 175, 198, 233 Berg
82, 83, 121 Bergelson D.R.
204 Berdyaev N.A.
268 Berlin N.B. 49 Berlin
P. 61,233 Berlin S. 50
Bernstein H. 268
Bestuzhev N.A. 78
Bestuzhev-
Marlinsky A.A. 248,
249 Berkhin I.35, 233
Betskoy I.I. 23 Besht I. (Ba'al-Shem-tov) 87
Beaconsfield see
Disraeli B. Bismarck
O. 177,191 Bistrom 44 Bitsin N.
96,130,233 Blavatsky EL. 167, 259
Bleichreders 123 Blinov
I.A. 39.40 Blok
A.A. 145, 206 Bludov D.N.
73 Bogachev 44 Bogdanovich
A.L. 132, 233
Bogoyavlensky S.K. 34,
233 Bogrov G.I. 125, 136
Boltin I.N. 22
Bolshakov V.
201, 233 Bonch-Bruevich V.D.
62, 233 Borzhimovsky F. 78 Bork
A.N. 178 Borozdin A.K. 62
Bostunich G.
(Schwartz G.) 36, 62, 114,
115, 131, 132, 150, 151, 157,
171-173, 175, 176, 186,
194-202, 205, 217,
219, 222, 223 , 226,
228, 229, 233,234 Brant E. 186, 197, 200, 201, 226, 234 Brafman A. 106 Brafman Y. 5, 104-108, 125, 131, 175,
234.262 Breshko-Breshkovsky N.N. 175, 186, 188-193, 195-197, 200,
201, 233, 234 Brodsky I.A. 218 Bronsky 77
Brown 28.29 Brusilov
A.A. 259 Brushlinskaya O. 228, 234 Bulgak I. 49, 76

Bulgarin F.V. 73-76, 93, 234 Buynitsky
K. 80 Bunin I.A. 228
Burtsev V.L. 8, 32,
131, 170, 172, 186, 234, 268 Butmi G.V. (de Katzman)
141-143, 153, 155, 157, 170, 174, 194, 197, 203, 219, 228, 231, 234, 261, 265, 266 Bukhbinder N.A. 93, 234 Betticher
P.145 Bialik H.N.
92, 217, 221 Vagetsir 19 Vagner
V.A. 243, Wagner
V.N. 244 Wagner N.P. 8,
242-247,
255-258, 260, 263
Varlaam 45 Varner
167 Valuev P.A. 99 Vasily III 15 Vashol-Philippe
209, 229 Weber
M. 214, 217,
220, 229 Weishaupt
59 Weizmann X.
267 Velichko V.L. 148, 151,
171, 234 Veltman A.F. 71-73, 92,
234 Vernadsky
G.V. 35, 36, 234
Veselovsky P.Ya. 35 Vielgorsky 40 Vier
A.E. 35 William of Orange 20 William
II 210 Vilkin E. 209 Wilson V. 268
Vinberg F.V. 153, 172, 184,
185, 194, 234 Vinaver
M.M. 181, 184,
199, 234 Wittgenstein P.H. 43
Witte S.Yu. 149, 151,
179, 181-183, 199,
210, 211, 223, 234,
236, 265, 266 Vishnyak M.A. 183, 184, 234 Vladimir
Monomakh 10 Vlasov A.A. 269 Vodovozov
V.I. 118 Volkov F.G. 22
Volkov V.K. 130, 131, 234 Volkonsky S.G. 43, 61, 234 Volodimirova N.A. 147, 148 Volsky K. 142,
169, 170, 234 Voltaire 21, 31, 219,
228 Wolf L. 268 Wolfson
B.M. 259 Voronel N.
223 Voronkov I.A. 60. 234
Vorontsov R.I. 22
Wrangel P.N. 154 Vrel A. see
Matsievich A.

Wulf Levi 28 Gablitz
K.-L.I. 37 Gablitsy 29
Gagarins 40
Galant I. 62, 92,
234 Galberstadt S. 234
Gapon G.A. 199 Garden M.
(Vitkovsky) 178
Goebbels J. 146, 208 Gödsche G. 8,
142, 157, 169, 170, 246,
263 Heine G. 118 Gelfman G. 128, 252 Genin 18
Henry VIII 216
Herder I.G. 228 Gerres 88
Herzen A.I.
121, 216, 223, 247,
260 Herzl T. 142,
149, 205,
266, 269 Gershuni G.A. 180 Hesse 209 Hesse
Yu.I. 27, 37, 60, 62, 86, 88, 94, 136, 168,
234 Goethe I.V. 24, 25,
36, 64, 228
Getschel V. 145 Hecht K. 166 Gets F.M.B. 148 Gizel I. 16 Gilyarov-
Platonov N.P. 135, 168, 234 Ginzburg
G. 241 Ginzburg
S.M. 61, 62,
136, 168, 234 Hitler
A. 204, 226,
227, 267 Glatma-Meshcherskaya 177 Glaubichi
76 Glebov A.I. 27,
36, 235 Glinka F.N. 64 Glinka Yu. 147, 172,
173, 265, 266 Hobbes T. 217
Gobineau J.A.D. 145 Gogol
N.V. 7, 65,
67-70, 92, 235 Golenishchev-
Kutuzov A.A. 176
Golitsyn A.N. 47, 48, 53, 56, 71 Golitsyn
D.M. 23 Golitsyn
N.N. 17, 22, 27, 33, 37,
130, 235, 259 Golitsyna V.F. 152 Golovinsky
80 Golovinsky M.V. 199, 264, 265
Golovin N.A. 21 Gonta I. 41 Goncharov
I.A. 81 Horace 118
Horwitz 258 Gordon I. 105 Gordon L. 37

Gornfeld A.G. 257, 260
Gorky M. 235
Grabovsky M. (E. Stürmer) 80
Graves F. 268
Grech N.I. 74, 75
Greig S.K. 21
Griboyedov A.S. 73
Grigory Omiritsky 11
Grigoriev V.V. 86, 87, 89, 90, 94, 95, 235
Grimm 24
Grossman L.P. 61.235
Grot Y.K. 36
Gruzenberg O.O. 255
Grulev M.V. 259
Gube R.
80 Gubermay I.M.
223 Guzheno de Musso A.R. 7,
145, 262
Gumbel E. 199 Gumilyov
L.N. 95,
171,235
Gummer R. 44 David 19 Davydov
D.V. 43, 46, 47, 61,235,
240 Dal V.I. 86, 87,
94, 234 Dal I.M. 29, 37, 233 Danilevsky N.Ya. 5, 100-102, 104, 130, 173, 175,
183, 200,
205, 216, 229,235
Dante A. 64 Danton
J.J. 229 Darwin
Ch. 256, 257 Dashkov
D.V. 73 Delyanov I.D. 81, 105 Delevsky Yu. 8, 32, 60, 131, 168, 171,
172, 186, 235, 263, 264, 268
Demchenko Ya.G.
142, 170, 235
Denikin A.I. 259 Denisov A. 19 Derzhavin G.R. 20, 23,
36, 62, 204, 220,
228, 235, 237
Dibich V.I. 54-56
Dibich I.I. 54
Diderot D. 27,
31 Dizhur I.M.
255 Disraeli
B. 90 Dikiy A.I.
205 Dillon 46 Diminsky 194 Dmitriev-
Mamonov M.A. 56,
62,235 Dmitry Donskoy
237 Dobrovolsky
V. 51 Dobronin A. 154
Dobuzhinsky
M.V. 181
Dolgoruky 183
Dombrovsky 51 Donelli I. 175 Dostoevsky F.M. 92, 105, 108, 121, 126, 169, 175, 177, 196, 216, 233, 2

Drabkin A.N. 150 Dreyfus A. 154, 219, 262 Drenteln A.V.
109, 131, 172, 173, 229,235,263 Druzhinin V.D. 39 Drutskaya-
Sokolskaya 179
Drutskaya-Lyubetsky F.-K. 39,
41, 45, 47-49,51,61,78,84,238 Drumont Ed. 7.262 Dubelt L.V. 74 Dubnov SM.
27, 39, 48, 60, 61, 94,
171,235 Dubrovin
A.I. 174,181,208 Dunin-Skrzhino V. 49 Dymov O.
169,235 Dumas A. 177, 199,246
Dühring E. 262 Evseev E.S.
204, 205 Catherine II
23-29, 31, 35-37, 40,
110,233,238,239
Elagin I.P. 24, 57, 58 Elets
Yu. 126, 133, 235 Elizaveta 26 Enukidze A.S. 226 Emelyanov V.
270 Emelyanov F. 49 Ervan
11 Ermolov AL. 43,61,235
Efron-Litvin see
Efron-Litvin Zhabotnsky
V. (Zeev) E. 260, 262
Zhevakhov N.D.
152-154,
157, 162, 172, 173, 186, 229,
235 Zheleznyak M.41 Zhelikhovskaya 259
Zhelyabov A.I. 118 Gervais V., 235 Zhidovin
V.S. 34 Zhilinsky Ya.G. 259 Joly M. 7, 8, 32, 154, 204, 205, 264, 265,268
Zhukovsky 41
Zhuravlev I.V. 78
Zabelin I.E. 33, 235
Zagoskin
N.P.34,235
Zayonchkovsky P.A.133,235
Zayonchonok 47 Zalusskie 79 Zambry 10 Zamyslovsky
G.G. 198 Zaretsky
L.M. 168, 234, 235
Zaslavsky 259 Zaslavsky
D.I. 235 Zakharyin G.A.
251 Seiberling107 Zinoviev G.E. 203
Seyss-Inquart 208
Sonnenberg 3.
46, 48, 51, 85
Zotov V. 37, 235 Zotov N.M.
35

Jacob Zhidovin 11 Ivan
III 16, 215 Ivan IV
17 Ivanov A.I.
34 Ivanov E. 228
Ivanov N.I. 259
Ivanov Yu. 200, 235,
269 Ivanin I.S. 35, 235 Ivantsov-
Platonov AM 235 Ignatiev
N.P. 122 Izvolsky A.P. 211, 212
Hilarion 12,239 Ilovaisky
D.I. 171 Ilyinsky F. 23, 236 Ilyin N.
209 Jodl A. 208
Ioselyevich B. 31, 38
Josephus 10,17 Joseph I.
37, 236 Eastin
V.M. 10, 12, 13,
32, 33, 201, 236 Kalas
219 Cagliostro 24, 37, 235
Kamenev L.B. 185,
204 Kamenevich-Rvovsky T. 16 Cantemir A.D. 21
Karazin N.N.
249 Charles I 217 Karmeluk
U. 51 Karsavin L.P. 39
Kartashev A. 268 Katkov M.N. 116,
126, 135 Kaufman A.E.
171, 236 Kaufman K.P.
105,235
Kafka F. 218 Kahane
M. 228 Katznelion L.
95 Kashlirev V.V. 100
Kate James 20 Kate John 20
Kelepovsky A.I. 152 Kennedy
R. 204 Kinsey A. 227 Chiari
P. 175
Kletochnikov N.V.
172 Klimovich 212
Klimov G. 223-229,236
Klyuchevsky V.O.
34, 236 Kovalevsky
V.I. 178,179 Kogen Y.I. 87
Kozlova N.V. 37,
237 Kolchak A.V.
267 Cohn N. 8,
32, 141, 169, 170-173, 199,
200, 236

Koni A.F. 94, 236
Konopka 50
Konopka I. 50
Konopka Yu. 51
Konstantin (Romanov) 51,52,84
Konstantinovsky M.A. 160 Corey D.
227 Korneev L.
89, 95, 205, 229, 236 Kornilov I.N. 105
Korchmiy L. 184,219
Korsh 177 Kostomarov
N.I. 148
Kotelnikov E.N. 53, 54, 62
Kochetov V.A. 213, 226 Koshen 217
Koshy O. 213,219 Kramarzh
K. 176 Krasnov
N.P. 259 Krasny-
Admoni G.Ya. 39
Krashevsky I. 80 Krebs
V. 236 Cremieux 127.205
Krinovsky G. 23
Krestovsky V.V.
5, 8, 76, 106,
118-129, 132, 133,
136, 140, 143, 157, 175, 176, 182-184,
191, 192, 195, 196, 205, 235, 236, 252, 259, 263 Cromwell
O. 217 Krupp 208
Krushevan
P.A. 141, 142, 231, 265 Kryzhanich Yu. 33,
34, 236 Krylov V.A. 139 Krysinsky
A. 90 Kugel A.R. 135,
139, 168, 169, 180, 182,
183, 199, 236 Kuzmin A.G. 92, 130-132, 171, 226, 229,236 Kukolnik
N.V. 84 Kukolnik P.V. 84, 94, 236 Kulisher M.I. 150 Kulun
I. 107 Kulman K. 18,19,
35 Kunits 258 Kunki A. 18, 35, 238
Kuprin A.I. 228, 237
Kuritsyn F.V. 17
Kuritsyn-Volk I.V. 17
Kuropatkin
A.N. 259 Cutele de K. 114
Kutler N.N. 183 Kutuzov M.I.
43 Kushner B. 92,
221,236 Kierkegaard S. 228
Kuchelbecker V.K. 64, 73,
229 Labzin A.F.52
Lavrinovich M. 61,
236

Lavrov AM 142, 169, 170, 236 Landau
123 Lanskoy
BC 78.79 Lanskoy S.S.
32 Lapin Sh. 48
Levandovsky
A.P. 202, 228, 236 Levi A. 242 Levitina V.
92, 236
Leisbovich M. 85 Lenin
V.I. 206, 227, 228
Lermontov M.Yu. 61.64, 248
Lerner O.M.169, 236 Leskov N.S.
176, 252, 258 Lessing G.
24, 139, 229 Lesovsky S. 120
Lefort F.Ya. 20 Liberg 123
Lilienthal M. 45 Lindau
P. 178 Linde S.J.
31,38,235
Lipman S. 236 Litvin
S.I. see Efron-Litvin
Likhachevsky A. 133, 237
Lichtenstein E.I.
259 Lovel 20 Lozinsky S.G. 202, 228, 237
Lombroso Ch. 229 Loris-Melikov
M.T. 48 Losev S. 204, 229,
237 Lurie
S.Ya. 31, 220 Lvov-Rogachevsky 258
Lyubarzhetskaya
Yu.O. see Narbut Yu.O.
Lyubimov L. 200, 237 Lyulliy
R. 19 Lyutostansky I.
135,194 Magnitsky M.L. 56-60,
62, 63, 71, 237 Maykova T. 35, 237 Makarov A.V.
35 Machiavelli N. 204, 264,
265 Makov L.S.
117 Malala Ioann 10 Malevsky F.
80 Malinovsky N. 80 Malishevsky 54 Manasevich-
Manuylov I.F. 199, 212,
264,265 Mann Y. 94,
237 Manfred A.Z. 131, 133, 237 Maor
I. 171,237 Maroden
V. 267 Markevich B.M.
5, 6, 8, 106, 116-118,
136, 182, 237, 252, 258
Markish D. 132, 223,
237 Markish P. 203

Markov 2nd. 174
Marx K. 168, 227 Martov
Yu.O. 183, 217 Marshak
S.Ya. 244, 259 Marshall L.
268 Masanov I.F. 237
Masaryk T. 176
Mashovets N. 229,
237 Mezheritsky M.P. 139,
140, 169, 237 Meineke 19 Melgunov A.I. 29
Melnikov-
Pechersky P.I. 52, 62, 86
Menaker A.S. 61, 237 Mendeleev D.I. 243 Mendel
Lev 28 Mendelssohn 59
Mendelssohns 210
Menshikov A.D. 35
Men A. 258
Menshikov M.O. 149, 266
Merimee P. 66
Meshchersky
V.P. 179, 199, 237 Meshchersky
S. 22 Miller 22
Miloradovich M.A. 45.47 Mildon V.I.
243.255 Milyukov P.N.
8, 32, 182,
183, 237, 264, 268 Minor Z. 135
Mironova M.V. 61, 237 Mikhail
Olelkovich 16 Mikhailov M.K. 79 Mikhailov O.N. 62, 228,
237, 269
Mikheleva SB. 228, 234, 237
Mikhoels S.M. 203 Mitskevich
A. 65, 76, 77, 80, 83, 84,
90-92, 94, 237, 242, 259 Mladanovich 41
Mlodetsky 248 Mnikh G. see
Amartola G. Moliere 64
Montesquieu Sh.L. 21 Morgulis 107 Mordvinov V. 237 Mordvinov N.S. 50, 88
Mordovtsev D.L.
248 Mochulsky K.
171, 237 Motovilov N.A. 158
Muravyov
M.N. 81, 93, 96, 121, 237
Muller von Hausen
267 Murat I. 77
Myasoedov 212 Nabokov
V.D. 183.184 Nadezhdin
N.I. 86, 87, 94, 237

Napoleon 45-47, 52, 60, 73, 77, 111, 262 Napoleon
III 204, 265 Narbut Yu.Yu.
79 Narezhny V.T. 70,
71 Nathanson M.A. 183
Nashchokin V.A. 20
Nekrasov S. 228,237
Nemetti 179 Nestor 32
Nechaev SG.
252 Nikitenko
A.V. 81, 93, 132,
237 Nikitin V.N. 259 Nikolaev A.P. 259
Nicholas 59 Nicholas I
34, 39, 42, 45, 49, 50,
53, 57, 60, 61,
85, 89, 110, 111, 113, 237, 240, 247 Nicholas II 131,174,203, 259,266 Nikolai Mikhailovich (Roman ov)
61.239 Nikolay Nikolaevich (Romanov)
267 Nikon 34.266 Nilus D.A. 147 Nilus S.A. 5, 7, 8,
106, 114, 131,132, 141-144, 148, 150-158,
160-169, 172-174,
183, 193,
194, 197, 201, 207-209, 219, 226, 231, 234, 235, 237, 240, 261, 264, 265, 267
Hoax 28
Novikov N.I. 18, 24-26, 37, 57, 229 Novikov
S.P. 224, 225, 227 Novitsky V.F.
259 Novosiltsev N.N. 47,
48, 58, 78, 83-85, 237 Norwich V. 88 Nordau M. 228, 269
Norderman K. 19
Notovich N. 264 Ovsyaniko-
Kulikovsky D.N. 116
Ogryzko I.P. 81,83,91
Odoevsky 26 Ozerov D.A. 148 Ozerova
E.A. 148 Oksman Yu.G.
93.237 Okreits
S.S. 76, 93, 237, 256
Olearius A. 34
Oleshkevich Yu. 78, 80
Olsufiev M. 21,22 Olga, book. 221
Onero 43 Orlenev
P.N. 139 Oriegen 158 Orlova-
Smirnova M.V. 171, 237
Orlovsky A.O. 48
Orshansky
I.L. 27, 37, 61,238
Osman-Bey V.A.
(Millengen F.) 12, 169, 170, 236, 238,262
Ostrovsky A.N. 177, 218
Offenbach J. 177 Pavel 140,119,228

Paul of Tarsus 262 Pipes
R. 222 Paleologus
M. 31, 38, 213, 238 Panin V.M. 49,
88, 90 Panteleimonov B.
258,260 Papus 209 Parchevsky A.
78, 80
Paskevich I.F. 84 Peretz A.
28 Peretz V. 33, 238
Perovsky L.A.
39, 40, 85, 88 Peter I
18-20, 34, 35, 38, 110, 147, 214-216,
223, 233,237 Peter III 20 Pestel P.I. 228 Petazzi-Bordo 77 Petrusenko V.
204, 229,237
Peshekhonov A.V. 184
Pigalev V.A. 62, 204,
228, 237, 269 Picasso P. 218,228
Pikul BC 184, 185, 199,
203, 205-212, 226, 228, 229, 238, 269 Pikulsky
41 Pinsky L.E. 213
Pyramids 139 Pirogov N.I. 94, 198 Writers D.I. 118 Pisemsky A.F. 53, 114 Platov
M.I. 43 Platonov
S.F. 39, 40, 60 Plevako
F.N. 198 Plehve
V.K. 223 Plater-Zieberg 41
Pobedonostsev K.P.
135, 149,257 Pozdneev 57
Polivanov A.A. 259
Polikarpov N. 44 Polovtsev L.A.
117 Polonskaya-
Vasilenko N.D.
37,238 Polyakov L. 8,
32, 238 Pomerants G. 213 Popov V.M. 58
Porudominsky
V.P. 86,94,238 Porfiryev
I.Ya. 32, 34, 238
PosnovM.E. 171,173,238
Possart E. 177 Potapov A.L. 117 Potemkin
G.A. 29, 30, 31, 37 Pranaitis
I.B. 39 Przhetslavsky
A.O. 76, 77, 83,
142, 143 Przhetslavsky O.A. 8, 40, 48-51,
60, 61, 96, 108-111, 115, 116, 131,
164, 172, 194, 200, 201, 235,
238, 263 Protopopov
V.I. 142, 170, 238
Purishkevich V.M. 140, 174, 238, 267

Puslovsky V. 79
Pushkarev S.G. 84, 93, 94, 238 Pushkin
A.S. 6, 27, 41, 64-66, 70 74, 80, 92, 93, 143, 145, 170, 171 Pipin A.N. 20, 35, 36, 62,238
Rabelais F. 93 Radek K. 194 Radziwill,
ch. 264,268
Radishchev A.N.
25, 131, 228 Razumovsky A.K.
243 Rappoport St. 223 Rasputin G.
184, 185, 203, 210-213
Rathenau V. 178, 267
Rauch G.O. 181, 199, 238 Rachkovsky P.I.
131, 147, 172,173, 209,
229, 264,265 Revrebe I. 35,
238 Rediger A.F. 259 ReinakT. 268 Ratcliffe D. see Godshe G. Ren K.
20 Repnin R.V. 57
Rzhevusky A. 79
Robespierre M.
35 Rodionov I.A. 175, 196, 197, 201, 238
Rozanov V.V. 136,
168,239 Rosenberg A.
146, 204, 208, 267
Rozov N.N. 32. 173, 239 Romanovsky AM
45,61,239 Roskes D. 239 Rossof
S. 142, 170, 239 Rossolimo G.I. 211
Rothschilds 59, 138, 168, 210,
243, 247 Rochester-Kryzhanovskaya
V.I. 175, 176, 184,
198, 199, 239 Rubinstein N.G.
117 Rue 223 Roosevelt T.
268 Rummyantseva BC 33, 239 Rybin DM. 61, 239
Ryleev K.F. 51, 61, 73, 78, 229, 233 Ryabinin I. 93, 239 Ryabchinskaya 177

S.P. 239

S. Teofania Stanislavovna 78 Sadyk-
Pasha (Tchaikovsky) 242 Saltykov-
Shchedrin M.E. 5, 217. SanglenYa-I. 56,
61,239 276 Samarin Yu.F. 96, 130,
225, 239 Sapega F. 77 Sakharov B.V. 224,
226, 227 Svatikov
S. 264

Swedenberg E. 199
Sverdlov Ya.M. 185, 228
Sviridov A.G. 21
Selyaninov 205
Semevsky V.I. 62, 239 Semeka
A. 24, 36, 239 Semennikov
V.P. 37, 239 Semenov SV. 175
Semenyuk V. 200,
239 Saint-Simon K.A. 217
Seraphim, Metropolitan 54
Seraphim of Sarov 148, 158, 163,
208 Sergei Alexandrovich (Romanov) 153, 179,
223 Seslavin A.N. 43 Sylvester 10 Simanovich A. 212,213
Simeon Polotsky 148
Sinyavsky A.D.
213,222 Sioni 123 Sipyagin210
Sirin E. 156, 159 Sirhan 205
Skabichevsky AM 116, 239
Skvortsov
180 Skalkovsky
K. 168,239 Scott V. 65
Skripitsyn V.V.
86.87 Slansky R.269 Sliozberg G.B.
39,60, 171, 239,
263, 268 Slovatsky Yu. 90
Smirnov A.
239 Snetkovsky P. 169, 239
Sobol 258
Sokolovskaya T. 21, 36, 239 Soloviev BC 148-151,
162, 171, 207, 208,
216 , 235, 237, 239,
258 Solovyov S.M. 172, 239
Sologub, gr.
40 Solomon (king) 114,147,262
Soloukhin V.A. 239 Soltan A. 77 Speransky V. 149, 171,239 Speransky M.M. 54,
56-59, 111, 237 Stalin I.V. 192,
202, 226, 227
Stashits A. 47 Stashkevich N. 229,
240 Stepanov N. 65
Stepanov F.P.
152, 153, 172, 265 Stolypin P.A.
210, 211, 266 Strakhov N.L. 100, 130, 240
Stribon 177 Stroganov P.A. 83, 84
Stroeve V. 171, 240

Strusberg 123
Strykovsky M. 16 Subbotin
D.I. 259 Suvorin A.S.
136, 177-179, 199, 240, 248, 256,259 Suvorov A.V. 57 Sumarokov
A.P. 22 Sulistrovsky
41 Sukhotin A.N. 152,
153, 265, 266 Xiu E.
119 Taxil L. 264 Tatishchev D.P. 51, 203,
229, 236
Timashev 81, 117
Tikhanovsky 19 Tikhomirov L.A. 135,
175, 198, 213, 240,
260 Tikhomirov N.S.
136 Tkachev P.N. 252 Tovbich M.O. 118 Tolstoy A.K. 5.6,
116 Tolstoy A.N. 66 Tolstoy
AL. 160 Tolstoy LL.
71, 150, 177, 242,
248-250, 267 Tolstoy-
Znamensky D.L. 94,
240 Tompakov 179
Toporov V.L. 258 Tormasov 44 Trotsky L.D. 178, 191,
203, 227 Tour K.I. 143 Turgenev I.S. 5
Tussenel A. 262
Turkul I.L.
39,40,81,88,95,238
Tutkevich D.V. 136, 168, 240 Tyutchev
F.I. 81 Udino
44.73 Utkin N.I. 53
Umanets Sl. 171,240
Fedotov 177 Feigin 90 Ferdinand
Braunschweigsky 30 Fessler I.L.
54,56,58 Figner A.S.
43 Philip IV 202
Filippov M.M.
108.131 Filippov T.N.
109,130,132,135
Phillips D. 20
Filosofov A.D. 109, PO, 115 Filofey 15.215
Firsova N.N. 37 Florensky
P.A. 266 Florinsky
K. 23 Florovsky
A.V. 62,240 Ford X. 267 Photius
54

Foch 189
Frank I. 85,89,90 Freud
Z. 218,228 Frederick
the Great 206 Fritsch T. 267
Fritsche 208
Frug S. 256,
260 Fourier Ch. 217
Herblet X. 264,
268 Khmelnytsky B. 41
Khovansky N.N. 49
Khotimskaya M.A. 180
Hrapovitskyi 25 Zvi Sabbatai
8 Zvibak M. 60, 240
Zetlin 49 Zimmerman
25 Zion I. 265 Chaadaev
L.Ya. 86
Tchaikovsky N.V.
183 Chapsky
44 Chaplitsky 51
Chartoryskyi 79 Chartoryskyi
A.
40,45-47,61,83
Chatsky 260
Chamberlain H.S. 145 Chernukha V.G.
130,240
Chernyshev Z.G. 21
Chernyshev I.G. 21
Chernyshevsky N.N.
62, 234, 252, 260
Chernyaev M.G. 120, 135 Chekhonin 184
Chechulin N. 37,240
Chichagov P.V.
45 Chaucer D. 64
Shabelskaya E.A.
175-184, 194,
195,227,241,260,266 Shabelsky M.A. 179 Shabelsky-Bork P.N. 184
Shabse B. 28 Shaila A., du
148, 172, 240,265 Sharapov S.F.
135, 182, 199
Chateaubriand FR. 90 Shafirov P.P. 35,
199 Shafarevich I. R. 92, 170, 192,
195, 200, 201, 205,
213-224, 229,236, 240
Shatkin Ya. 61,240 Schwartz I.E. 18, 229 Schwartz-Bostunich G. 106, 139, 169, 200
Schwarzband SM.
32,240 Schwenon S. 28
Shevtsov I.M. 176,226,269 Shakespeare W. 64
ShelgunovNL. 257,260

Schoenberg A. 218
Shereshevsky 107 Shik
A. 61,240 Schilder
N.C. 45, 60-63, 94 Shifrin I.Sh. 173
Schiff 223 Shishkov
A.S. 21,46,79
Shklover 28 Shmakov A.S.
106, 174, 175,
194, 198, 240, 241 Shmelev I.S. 229 Schneerson Z. 42
Scholem G. 166, 173,
240 Chopin F. 90
Shragin B.L. 213,216,222
Stecker A. 262
Sterenber L.Ya. 39 Shtiglitsy N.
and A. 29, 37
Shtraletsky I.Ya. 121
Shuvalov A.I. 21, 23, 58 Shugurov
M.F. 27, 37, 175,
Shcheglovitov I.G. 40
Shcherbachev Y.N. 38 EulenburgF.
178 Engelhard N.A.
30,31,38 Epstein MB. 37
Ertel 44 Ettinger F.
166, 200 EttingerJ. 258 Efron-
Litwin S.Y. 5, 134-136,
139, 140,
168, 169, 176, 181-184,
194, 195, 199,
235-237, 265 Yudenich N.N. 261 Yudin V. 34 Yuditsky A.D. 94 Yule Yu. 38 Jung-Stilling 53 Yushshinsky A. 40 Yagoda
G. 228 Yakimov
V. 133 Yakovlev N.N.
203, 228, 229,
269 Jan-Kazimir 34
Yanov A.
213,222 Yaroslav
Vladimirovich 10
Yastrun M. 259
Abramovics L. 199,
233 Bakounine T. 37, 233 BemstainH. 32,
233 Bosman A. 173,
233 Feinerman E.
199, 233 Frankel J. 240 Fry L. 152
Jost W. 236 Kohn
N. cm. Cohn N.

Laqueur W. 200, 236 von Ligne see Ligne de S.J.
Mises M. 236
Pinkus ŷ. 202
Poliakov L. p. ŷŷŷŷŷŷŷ.
Przeclawski J. see Przheclawski A.O.
Rollin H. 8, 32
Ratcliff see Gödsche G.
Rosenblum SA 200
Schulsinger J. 38, 240
Stanislawski M. 240
Watrobska H. 238
Weinryb BD 200, 234

CONTENT

Instead of a foreword...5

Introduction...7

Chapter first

THE PATRIOTIC WAR OF 1812 AND DENNORS "ALL OVER
RUSSIA"..39

Chapter two

THE GREAT SECRET OF THE FREEMASONS... 64

Chapter Three

JEALOUS...96

Chapter Four

ENEMIES OF THE HUMAN KIND...134

Chapter Five

SATANISTS XX century...174

Chapter Six

THE SOVIET VARIANT OF ANTI-SEMITISM...202

Conclusion...230

BIBLIOGRAPHY...233

APPENDICES...242

Summaries...271

NAME INDEX...272

Savely Dudakov. The History of a Myth: Literature in Russia in the 19th – 20th Centuries.

The author of the book now offered to the reader is an eminent Israeli scientist who has made the thorough analysis of the Russian political and social thought of the second half of the 19th and the early 20th century with an emphasis on the causes giving rise to such a rapid growth of anti-Semitic literature. Special attention is paid to the popular fiction of the period, the publications by V. Krestovsky, B. Markevich, S. Efron, N. Vagner, and many other writers whose names have long been forgotten.

**This file was created
with BookDesigner program
bookdesigner@the-ebook.org
10.01.2009**

Thank you for downloading the book from the free electronic library RoyalLib.ru

[Write a book review](#)

[All books by the author](#)

[The same book in other formats](#)